

THE
GEORGICKS
OF
HESIOD,

By GEORGE CHAPMAN;
TRANSLATED ELABORATELY
out of the Greek :

Containing Doctrine of Husbandrie, Morallitie,
and Pietie; with a perpetuall Calendar of Good
and Bad Dates; Not superstitious, but necessarie
(as farre as naturall Causes compeil) for all
Men to obserue, and difference in fol-
lowing their affaires.

Nec caret vmbra Deo.



L O N D O N,
Printed by H. L. for Miles Partrich, and are to be solde
at his Shop neare Saint Dunstons Church in
Fleetstreet. 1618.

THE
GEORGIKS

OF
THESE

TRANSLATED

into the English

into the English

LONDON

Printed by W. E. for John Smith, and sold by him
at his Shop near Saint Dunstons Church, in
Fleetstreet. 1618.



TO THE MOST NOBLE COMBINER

OF LEARNING, AND HONOUR:

*S^r. FRANCIS BACON, Knight; Lord High
Chancellor of England, &c.*



Nient wisdom, being so worthily eternis'd; by the now-renew'd Instance of it in your Lordship; And this ancient Authour, one of the most Authentique, for all wisdom, crown'd with *Justice* and *Pietie*: To what Sea owe these poore Streames their Tribute, but to your Lordships Ocean? The rather, since others of the like Antiquity, in my Translation of *Homer*, teach These their way, and adde comfort to their Courses; by having received right cheerfull countenance and approbation from your Lordships most grane and honourd predecessor.

All Iudgements of this Season (favouring any thing the truth) preferring, to the wisdom of all other Nations, these most wise, learned, and circularly-spoken *Grecians*. According to that of the *Poet*:

Grægis Ingenium; Grægis dedit ore rotunda

Musa loqui.

A 2

And

The Epistle Dedicatorie.

And why may not this *Romane Elogie* of the *Graians*, extend in praisefull Intention (by waie of Prophetick *Poesie*) To *Graies-Inne* wits, and *Orators*? Or if the allusion (or petition of the Principle) begge with too broad a Licence in the Generall: yet serious Truth, for the Particular, may most worthily apply it to your Lo^{ps}. truely-*Greek* Inspiration, and absolutely *Attick Elocution*. Whose all-acknowledgd facultie, hath banisht *Flattery* therein, euen from the *Court*; much more from my countrie, and more-then-vpland simplicitie. Nor were those *Greeks* so circular in their elegant vterance, but their inward Iudgements and learnings, were as round and solid. Their solidity prov'd in their eternitie; and their eternitie propagated, by *Loue* of all vertue, and integritie: That *Loue* being the onely Parent, and argument, of all Truth, in any wisdome or learning; without which, all is sophisticate, and adulterate; howsoeuer painted & splinted with Degrees and Languages. Your Lordships advancement of Learning, then, well showing your loue to it; and in it, being true, to all true Goodnes; your Learning strengthening that loue, must needs bee solide and eternall. This

* *ἵσως φως* therefore, exprest in this Author, is vsed here, as if prophecied by him then, now to take life in your Lo^p, whose life is chiefe soule, and essence, to all knowledge, and vertue: So few there are that liue now, combining *Honour* and *Learning*. This Time, resembling the terrible Time whereof this *Poet* prophecied; to which hee desired he might not liue: since not a *Grace* would then smile, on any pious, or worthie; All *Greatnesse*, much more gracing *Impostors*, then Men truely desertfull; The worse deprauing the better; and that so frontlesly, that *Shame* and *Injustice*, should flie the earth for them. To shame w^{ch} ignorant *Barbarisme* now emboldned, Let your Lordships learned humanitie, proue nothing the lesse gracious to Vertue, for the community of *Vices* graces; but shine much the more cleere on

her

* *Vir verè*
(*seu clarè*)
sciens: aut
illustris In-
dex, vel pro-
cul videns
Arbiter;
quia eos ac-
tos visu, seu
gnaros esse
oporteat rei
de qua agi-
tur.

The Epistle Dedicatorie.

her, for those clouds that eclipse her; no Lustre being so Sun like, as that which passeth aboue all clouds vnseen, ouer Fields, Turrets, & Temples; and breaks out, in free beams, on some humblest Cotage. In whose like, *Ioue* him selfe hath been feasted; And wherein your Lordship may finde more honour, than in the fretted Roofes of the Mighty. To which honor, oftentimes, nothing more conduceth, then Noble acceptance of most humble Presentments. On this Nobilitie in your Lordshippe, my prostrate humility relying; I rest euer submitted in all simple and hearty vowes,

Your Honours most truly,

and freely deuoted,

GEORGE CHAPMAN.

Of Hesiodus.

Hesiodus, surnam'd *Ascreus*, was one, as of the most ancient Greeke Poets; so one of the purest and preessest writers. He liu'd in the later time of *Homer*; & was surnamed *Ascreus*; of *Ascrea*, a Towne in *Helicon*; in which was built a temple sacred to the *Muses*; whose Priest, *Hesiodus* was consecrate: whom *Virg.* among so many writers of *Georgicks*, only imitated; professing it in this;

Ascreaumq; cano Romana per oppida carmen, & γοῶν ἠὲ νηλεῶν.

Nor is there any doubt, (saith *Mel:*) *quin idē Virg: initio Georgicorū, hanc inscriptionem expresserit hoc versu: Quid faciat latas segetes, quod sideret terram &c.* His autoritie was such amongst the *Antients*; that his verses were commonly learned, as *Axioms* or *Oracles*, All teaching good life, and humanitie: which though neuer so profitable for mens now readings; yet had they rather (saith *I/ocrates*) consume their times still in their owne follies, than bee any time conuersant in these precepts of wisdomē; Of which (with *Homer*) he was first Father, whose Interpreters were al the succeeding *Philosophers*; Not *Aristotle* himselfe excepted: who before *Thales*, *Solon*, *Pittacus*, *Socrates*, *Plato*, &c. writ of *Life*, of *Manners*, of *God*, of *Nature*, of the *Starres*, and generall state of the vniuerse. Nor are his writings the lesse worthy; that *Poesie* informde them, but of so much the more *Dignitie*, and *Eternitie*. Not *Thales*, nor *Anaxagoras*, (as *Aristotle* ingenuously confelleth) hauing profited the world so much with all their writings; as *Homers* one *U/isses*, or *Nestor*. And sooner shall all the *Atomes* of *Epicurus* sustaine diuision; the fire of *Herac/itus* be vtterly quencht; the water that *Thales* extolls so much, bee exhaulted; the spirit of *Anaxamines* vanish; the discord of *Empedocles* be reconciled; & all dissolu'd to nothing; before by their most celebrated faculties, they doe the world so much profit for all humane instruction, as this one Work of *Hesiodus*: Here beeing no dwelling on any one subiect; but of all humane affaires instructiue concluded.

To my worthy friend Mr. George
Chapman, and his translated
Hesiod.

Chapman; We finde by thy past-prized fraught,
What wealth thou dost upon this Land conferre;
Th'olde Gracian Propheis hither that hast brought,
Of their full words the true Interpreter:
And by thy trauell, strongly hast exprest
The large dimensions of the English tongue;
Delivering them so well, the first and best,
That to the world in Numbers euer sung.
Thou hast unlock'd the treasury, wherein
All Art, and knowledge haue so long been hidden:
Which, till the gracefull Muses did begin
Here to inhabite, was to vs forbidden.
In blest Elizium, (in a place most fit)
Vnder that tree due to the Delphian God,
Musæus, and that Iliad Singer sit,
And neare to them that noble Hesiod,
Smoothing their ragged foreheads; and do smile,
After so many hundred yeares to see
Their Pœms read in this farre westerne Ile,
Translated from their ancient Greeke, by thee;
Each his good Genius whispering in his eare,
That with so lucky, and auspicious fate
Did still attend them, whilst they living were,
And gaue their Verses such a lasting date.
Where slightly passing by the Thelpian spring,
Many long after did but onely sup;
Nature, then fruitfull, forth these men did bring,
To fetch deepe Rowes from Ioues plentious cup.
In thy free labours (friend) then rest content.

*Feare not Detraction, neither fawne on Praise:
When idle Censure all her force hath spent,
Knowledge can crowne her self with her owne Baies.
Their Lines, that haue so many liues outworne,
Cleerely expounded, shall base Enuy scorne.*

Michael Drayton.

To my worthy and honour'd Friend,
Mr George Chapman, on his Tran-
slation of Hesiods Works, & Dayes.

W hose worke could this be, Chapman, to refine
Olde Hesiods Ore, and giue it vs; but thine,
Who hadst before wrought in rich Homers Mine?

What treasure hast thou brought vs! and what store
Still, still, dost thou arrive with, at our shore,
To make thy honour, and our wealth the more!

If all the vulgar Tongues, that speake this day,
Were askt of thy Discoveries; They must say,
To the Greeke coast thine onely knew the way.

Such Passage hast thou found, such Returnes made,
As, now of all men, it is call'd thy Trade:
And who make thither else, rob, or innade.

Ben: Ionsen.



THE GEORGICKS, OF HESIOD.

By GEORGE CHAPMAN.

The First Booke.

MVses ! That out of your Pierean state,
All worth, in sacred Numbers celebrate;
Vse 1. here your faculties so much renownd,
To sing 2. your sire; And him in 3. hymns resoūd;
By whom, All humanes, that to death are boūd,
Are bound together: Both the Great in 4. fame;
And Men, whose Poore Fates fitt them, with no 5. Name;
6. Noble, and 7. Base; Great Ioues will, orders All;
For He with ease extolls; with ease, lets fall;
Easely diminisheth the most in grace,
And lifts the most obscure to loftiest place:
Easely sets 8. straight the quite 9. shrunke vp together;
And makes the most elated 10. Beautie, wither:
And this is *Ioue*, that breakes his voice so hie,
In horrid sounds; and dwels aboue the skie:
Heare then, O *Ioue*, that dost both see and heare;
And, for thy Iustice sake, Be Orderer,
To these iust 11. Præcepts; that in 12. Prophecy;
I vse; to teach my Brother Pietie:

Not one contention, on the Earth there Raignes,
To raise Mens fortunes, and peculiar gaines;

Metaph 9. ἐνδοξος, tortuosus; incurvus. 10. αἰ γλῶσσαι, superbum, seu florentem facit ut deflorescat.
11. ὅσα σὺ δὲ διδάσκεις, Indicia vel vera præcepta de moribus, seu pietate. 12. πρὸς τοὺς υἱοὺς, vaticinor.

MSV

B

But

Annotations.
To approue
my difference
from the vulgar
and verball ex-
position; and
other amplifi-
cations, fitt and
necessarie for
the true ren-
dering, and Il-
lustration of
my Author; I
am enforst to
annexe some
words of the
Originall to
my other An-
notations:

1. Διὸς, huc
agite.
2. Ioue.
3. ὑμνοῦσας,
Hymni decan-
tantes.
4. φάρος,
de quo magna
fama est;
5. ἀφάτος,
non dicendus;
incelebris.
6. πρὸς,
honoratus, No-
bilis.
7. ἀπὸτος;
ignobilis; ad
nullam func-
tionem seu digni-
tatem assumptus
8. ὅς, videlicet, e-
rctus; non tortu-

THE GEORGICKS,

2

23. επιμνηστρος,
reprehensione, et
derisione dignus,

14. Αἰδύχα.
in duas partes.

15. ὧτις,

He saies no
man loues this
war per se, but
per accidens;
because men
cannot discern
the things truly
worthy of their
loues; Those
that falsely pretend
worth, & retain
none, which he
ascribes to some
secret counsaile
of loue; That
for plague to
their impieties
strikes blinde
their vnderstan-
dings.

26. ἀπαλαμνος,
cuius manibus
nulla Ars, nulla
sedulitas inest.

17. Ζῆλος,

He shewes Ar-
tizans æmulati-
ons for riches,
and approves
that kinde of
contention.

Notwithstan-
ding Plato in

Lysias; *Aristot.*

in the 5. of his

Pol. & 2. of his

Rhetor. and *Ge-*

len; refer this

strife to the first

harmefull dis-

cord, yet *Plu-*

tarch takes our

Authors part; and ascribes it to the vertuous Contention. 18. ὀργισ, ἀπὸ τοῦ ἰρα, quam diu pressi in
pectore, 19. ἀπὸ τοῦ ἠννοχῆτος, alienis insultans calamitatibus, Contentio. which hee calles their going to
lawe.

But Two. The One; the knowing Man approves :
The Other, 13. Hate should force from humane loves ;
Since it derides our reasonable kinde ;
In two 14. parts, parting, Mans vnited Minde ;
And is so harmefull : for pernicious Warre,
It feedes ; and bites, at euery Ciuile larre :
Which no 15. man loves ; But strong Necessitie,
Doth this Contention, as his plague implee,
By Heauens hid Counsailes. Th'other strife, Black Night,
Begot before : which *Ioue*, that in the light
Of all the starres dwels ; And though Thron'd aloft ;
Of each Man, weighs yet, both the worke, and thought ;
Put in the Roots of Earth ; from whose wombe, growe
Mens needfull Meanes, to pay the debt they owe
To *Life*, and *living* : And this strife is far,
More fit for Men ; And much the sprightlier :
For He, in whose 16. hands, liues no loue of Art,
Nor vertuous Industry ; yet plucks vp heart,
And falls to worke for liuing. Any One,
Neuer so stupid, and so base a *Drone* ;
Seeing a Rich Man haste, to sowe, and plant
And guide his House well ; feeles, with shame, his want,
And labours like him : And this strife is good.
When strife for riches, warms, and fires the bloud ;
The 17. Neighbour, doth the Neighbour, æmulate :
The Potter, doth the Potters profit hate ;
The Smith, the Smith, with spleene 18. inueterate:
Begger, maligns the Begger, for good done ;
And the Musition, the Musition.

This strife, O *Perses*, see remembered still :
But flie *Contention*, that insults on 19 th'ill
Of other Men ; And from thy worke doth drawe,
To be a well-seene Man, in works of Lawe.
Nor to those *Courts*, afford affected care :
For he that hath not, for the entire yeare,
Enough laid vp before hand ; little need,
Hath to take Care, those factious Courts to feed,

With

With what Earth beares; And Ceres doth bestowe;
With which, when thou art satiate; Nor dost know,
What to do with it: Then, to those wars go,
For others Goods: But see no more spent so
Of thine hereafter. Let our selues decide,
With Doomes direct; All differences implide,
In our Affaires; And what is ratifide,
By Ioues will, to be ours; Account our owne;
For that thrives euer best. Our discord growne;
For what did from our Fathers Bounty fall,
We ended lately; And shar'd freely All.

When Thou much more than thine hadst raviſht home;
With which, 20. thou mad'st proud; and didst overcome
With partiall affection to thy Cause;
Those gift-deuouring kings, that sway our lawes.
Who would haue still retained vs in their powers;
And giuen by their Doomes; what was freely ours.

O Fooles, that all things into Iudgement call;
Yet know not how much 21. Halfe is more than All.
Nor how the Meane life, is the firmeſt ſtill.
Nor of the *Mallow*, and the *Daffodill*,
How great a Good the little Meales containe.
But God hath hid from Men the healthfull *Meane*;
For otherwiſe, A Man might heap (and play)
Enough to ſerue the whole yeare, in a Day;
And ſtrait, his Draught-Tree hang vp in the ſmoke,
Nor more, his labouring Mules, nor Oxen yoke.

But Ioue; Mans knowledge of his Beſt, bereau'd;
Conceiuing Anger, ſince he was deceau'd,
By that ſame 22. *wiſdome-wreſting*, Iaphets ſonne;
For which, All ill All earth did ouer-run.
For Ioue, cloſe keeping in a hollow Cane,
His holy fire: To ſerue the uſe of Man,

20. *μυγα κνδ αλ-
ισω,*
*valde glorioſos
reddens.*
*Βασιλιναις δωροφα-
γοις.*
Reges doniuorot.
21. *ημισυ παντος,*
dimidium pluu
Toto. He com-
n eds the *Mean*
And reprooues
thoſe kings, or
Iudges, That
are too indul-
gent, to their
couetous, and
glorious appe-
tites; from the
frugall, & com-
petent life de-
clining; *ad
πλεονεξίαν,*
*i. ad plus habendi
aviditatem
inexhaustam;*
Shewing how
ignorant they
are; that the
virtue of Juſtice
and Mediocrity;
is to be pre-
ferred, to in-
juſtice, and in-
ſatiate Auarice.
By *ημιον,*
he vnderſtands
*Medium inter
Lucrum et Danum;*
which Meane
is more proſi-
table, and No-
ble, than

παντος, i. Toto. quo et ſua pars retinetur, et alterius ad ſe pertrahitur. 22. *αγχιλομεντης*, he calles Prometheus; *i. qui obliqua agit at conſilia;* who wreſts that wiſdome which God hath giuen him to uſe to his glorie; To his owne ends: which is cauſe to all the miſeries Men ſuffer, and of all their impious actions that deſerue them. Ioues fire, ſignifies truth; which Prometheus ſtealing; figures learned Mens over-subtile abuſe of diuine knowledge; wreſting it in falſe expoſitions to their own obiects. Thereby to inſpire, and puſſe vp their owne prophane earth. Intending, their corporeall Parts; And the Irreligious delights of them. But for the Muthologie of this; reade my Lord Chauncelours Booke *de ſapientia veterum* Cap. 26. being infinitely better.

Prometheus stole it, by his humane sleight
 From him that hath of all heavens wit, the height.
 For which, He angrie; Thus to him began
 The Cloud-Assembler: Thou most crafty Man,
 That ioy'st to steale my fire, deceiuing Me;
 Shalt feele that loy, the greater grieve to thee;
 And therein plague thy vniuersall Race:
 To whom, He giue a pleasing ill, in place
 Of that good fire: And all shall be so vaine,
 To place their pleasure in embracing paine.

Thus spake, and laught, of Gods and Men the fire:
 And straight enioynd the famous God of Fire;
 To mingle instantly, with Water, Earth;
 The voyce, and vigor, of a 23. humane Birth,
 Imposing in it; And so faire a face,
 As matcht th' Immortall Goddesses, in grace.

Her forme presenting a most louely Maid;
 Then on *Minerva*, his Command he laid,
 To make her worke, and wield the wittie loome:
 And (for her Beauty) such as might become

The Golden *Venus*; He commanded Her,
 Vpon her Browes, and Countenance to conferre
 Her owne Bewitchings; stuffing all her Breast,
 With wilde 24. Desires, incapable of Rest;

And Cares, that feed to all satiety,
 All humane Lineaments. The Crafty spy,
 And Messenger of Godheads, *Mercury*,

He charg'd to informe her, with a 25. dogged Minde;
 And theeuish Manners. All as he design'd,

Was put in act. A Creature straight had frame,
 Like to a Virgine; Milde and full of shame;

Which Ioues suggestion, made the both-foot lame,
 Forme so deceitfully; And all of Earth,

To forge the liuing Matter of her Birth.
 Gray-eyd *Minerva*, Put her Girdle on;

And show'd how loose parts, wel-composed, shone
 The deified Graces; And the 26. Dame that sets

Sweet words, in chiefe forme; Golden Carquenets,
 Embrac't her Neck withall; The faire-haired Howers,

Her gracious Temples crown'd, with fresh-spring flowers;
 But,

23. Ioues crea-
 tion of a wo-
 man.

24. *anxi et desiderii*
 An vnwearied,
 and wanton de-
 sire to exceed
 others; or an in-
 satiate longing
 to be lou'd of
 all.

25. *membris ad satietatem usque deprecens*
 cares, or medi-
 tations of vo-
 luptuous
 satisfactions.

26. *capitulum mentis, vel impudentem*
et utinam
 furaces mores.

26. *audax* or *sua-*
 da, Goddess
 of perswasion,
 or eloquence.

But, of all these, imployd in severall place;
Pallas gave 27. Order, the impulsive grace.
 Her bosome, *Hermes*, the great God of spies,
 With subtle fashions fill'd, faire words and lies;
Ioue prompting still. But all the 28. voyce she vs'd,
 The vocall Herald of the Gods infus'd;
 And call'd her Name, *Pandora*; since on Her,
 The Gods did all their severall gifts confer:
 Who made her such, in every mooving straine,
 To be the Bane of curious Minded Men.

Her harmefull, and inevitable Frame,
 At all parts perfect; *Ioue* dismiss the Dame
 To *Epimetheus*, In his Heralds guide;
 With all the Gods plagues, in a Box, beside.
 Nor *Epimetheus*, kept one word in store
 Of what *Prometheus*, had advis'd before;
 Which was; That *Ioue* should fasten on his hand,
 No gift at all; But he, his wile withstand,
 And back returne it; Lest with instant ill,
 To mortall Men; He all the world did fill.

But he first took the gift; and after 29. griev'd.
 For first, the Families of Mortals, liv'd
 Without, and free from Ill; Harsh Labour, then,
 Nor sicknesse, halting timelesse Age on Men;
 Their hard, and wretched Tasks impos'd on them,
 For many yeares; But now, a violent stream,
 Of all Afflictions; In an instant came,
 And quencht Lives light; that shin'd before in flame.
 For when the 30. women; The unwieldy lid,
 Had once discoverd: All the miseries hid,

found by Euent (the Schoolemaster of fooles.) He repents too late. And therefore, Horace true-
 ly; *noctis cupit a diuine voluptas*. 30. *amazon*, of this came the proverbe, *amazonis dolus*, The
 plague of women. And by the woman is understood, Appetite, or effeminate affection; and custo-
 marie, or fashionable Indulgence to the blood; not onely in womanish affectations; but in the
 generall fashions of Mens Iudgements and actions; Both *suprahumanum*, id est, populariter; or
gratia & authoritate, quia quis valet apud populum. And *luxuriosum*, id est, *vi ducendi & stollendi*
animus. Intending illuſively; by this same doctra ignorantia; of which, many learned leaders
 of the Minde, are guilty: And *superstitionis*, id est, The common source or sinke of the vulgar;
 preuailing past the Nobility, and pietie, of humanity and Religion. By which, All sincere disci-
 pline, is dissolu'd, or corrupted; And so, that Discipline taken away (*tangam operculo Pandora*)
 both the humane bodies, and Mindes dissolution; instantly, (as out of the Caue of *Aeolus*) at
 the windes or forces of corruption, violently breake: *qua data porta, ruunt, & terras turbine per-*

27. *impulsus*, impetu inspira-
 bat; gave speciall force, to
 al her attractions, which he
 saies *Pallas* did. To, show
 that to all Beauty; wise-
 dome, and discreet behavi-
 our, giues the chief excite-
 ment.

28. *parva* Her voyce, The
 vocall, or high-spoken
 Herald of the Gods
 impos'd; All faire wo-
 men, affecting, to be fur-
 thest heard, as well as most
 seen.

29. *moeror*, when he had
 receiu'd & tried the ill he
 knew twas ill, & griev'd;
 But then was so infected
 with affection to it, that
 He could not reforme,
 nor refine it. For Mans
 corporeall part; which is
 figur'd in *Epimetheus*;
 signifying the inconfide-
 rate and headlong force of
 affection; not obeying his
 reasonable part, or soule;
 nor vsing foresight for
 the prevention of ill;
 which is figur'd in *Prom-*
etheus; He is deceiu'd
 with a false shadow of
 pleasure; for the substan-
 tiall, and true delight, fit
 to be embrac'd. Which

Ans. All which notwithstanding; no course or custome is to desperate in infection; but some hope is left to scape their punishment in every Man; according to Ouid; *viuere spe vidj, qui moriturus erat.*

31. *χρυσος,* Not onely this description of Ages (as the Critiques observe) is imitated by all the Latine Poets, but all the rest of this Author; And chiefly by Virgil himselfe. His sentence & invention; made so common; that their Communitie will darken the raritie of them in their Original. And this was called the golden Age; (according to Plato) for the vertuous excellency, of Mens naturall dispositions, and manners.

32. *οἱ τὶ θεοὶ, sed vi dij vident homines.*

The Poet (saies Melancthon) could not, but haue some light of our Parents liues in Paradise.

32. *quidam autem putant, custodes hominum:* from hence the opinion springeth, that every man hath

In that curst Cabinet; dispers'd, and flew
About the world; Ioyes pin'd; And Sorrowes grew.
Hope onely rested, in the Boxes Brim;
And tooke not wing from thence: Ioue prompted him,
That ow'd the Cabinet; to clap it close,
Before she parted; But ynnumbred woes,
Besides, encountred Men, in all their waies,
Full were all shores of them; And full all seas.
Disceas'd; Day, and Night; with naturall wings,
And silent Entries stole on men their stings;
The great in. counsailes, Ioue, Their voyces rest;
That not the truest, might auoide their Theft;
Nor any scape the Ill, in any kinde,
Resolu'd at first, in his almighty Minde.

And, wert thou willing; I would adde to this,
A second Cause of mens calamities:
Sing all before; And since; Nor will be long,
But short, and knowing; And t'obserue my song,
By thy conceit, And Mind's retention strong.

When first, Both Gods, and Men, had one Times Birth;
The Gods, of diuerse languag'd Men, on Earth;
A golden 31. world product; That did sustaine,
Old Saturnes Rule; when He in heaven did raigne;
And then liu'd Men, like Gods, in pleasure here;
Indu'd with Mindes secure; from Toyles, Grieffs, cleer;
Nor noysom Age, made any crooked, There.
Their feet went euer naked as their hands;
Their Cates were blessed, seruing their Commands,
With ceaselesse Plenties; All Daies, sacred made
To Feasts, that surfets neuer could invade.

Thus liu'd they long; and died, as seild with sleep;
All Good things seru'd them; Fruits did euer keep;
Their free fields crown'd; That all abundance bore;
All which; All, equall, shar'd; And none wist more.
And when the Earth had hid them; Ioues will was,
The Good should into heavenly Natures passe;
Yet still held state, on Earth; And 32. Guardians were,
Of all best Mortals, still suruiuing there.

Obseru'd

Observ'd works iust, and vniust, clad in Aire;
 And gliding vndiscouerd, every where;
 Gaue Riches where they pleas'd; And so were rest,
 Nothing, of All the Royall Rule they left.

The second Age, That next succeeded This;
 Was farre the worfe; which *Heaven-bous'd Deities*,
 Of *Siluer*, fashiond; Nor like that of *Gould*,
 In disposition; Nor so wisely Soul'd.
 For Children then liu'd, in their mothers Cares,
 (All that time growing still) A Hundred yeares:
 And were such great fooles, at that Age; That They,
 Could not, themselues, dispose a Family.
 And when they Youths grew; hauing reacht the Date,
 That rear'd their forces vp, to Mans estate;
 They liu'd small space; And spent it all in paine;
 Cauf'd by their follies: Not of powre't abstaine,
 From doing one another Iniurie.
 Nor would They worship any Deity;
 Nor on the holy *Altars* of the *Blest*,
 Any appropriate sacrifice addrest,
 As fits the fashion of all humane Birth.
 For which, *Ioue* angry; hid them straight in *Earth*;
 Since to the blessed Deities of *Heauen*,
 They gaue not those Respects, They should haue giuen.
 But when the *Earth* had hid these, like the rest;
 They then were call'd, the subterrestriall blest;
 And in Blisse second; hauing honours then;
 Fit, for th'Infernall spirits, of powrefull Men.

for Commerce; The Interpretative, and Administ'ring facultie; (as Plato calls it) betwixt them;
 vterly destroying; And withdrawing. consequently; All their reciprocall, and necessarie vses.
 As the witches of *Theffalie*; are said to pluck the Moone out of her Spheare. But these men be-
 ing Good; turn'd onely Good *Genij*; The next Age (Men being bad) turn'd in their next Be-
 ing; bad *Genij*. Of which, after was held; A mans good, and bad *Genium*. 33. *unus bonos manas.*
Subterranei beati, mortales vocantur. Out of their long liues and little knowledges; These Men
 are supposed by our Poet; to suruiue dull and earthly spirits; For their impieties, in neglect of
 Religion, subiect to painefull, and bitter Death; where the former good Men, sweetly slept him
 out. But for the the Powers of their bodies; being fashioned of the worlds yet fresh, and vigorous
 matter; Their spirits that informed their bodies; are supposed secondly powerfull. And that
 is intended; in their recourse to earthly men; such as themselues were; furthering their affecti-
 ons and ambitions to ill; for which they had honour of those Men: And, of them, were ac-
 counted blest; As the former Good *Genij*, were so, indeed; for Exciting Men to goodnes.

Then

his good An-
 gel; which sort
 of spirits (how-
 ever discredited
 now to attend,
 & direct men)
 Plutar, in his
 Commentaries
de oraculorum
defectu, de-
 fends to retaine
 assured Being.
 In this sort:
 As if a Man
 should take a-
 way the inter-
 iected Aire;
 betwixt the
 Earth and the
 Moone: That
 Man must like-
 wise dissolve, all
 the coherence
 and actuall vni-
 tie of the vni-
 uerse; leaving
vacuum in Me-
dio; and ne-
 cessary Bond of
 it all; so they
 that admit no
Genij; leaue be-
 twixt God, and
 Men, no reason-
 able Meane

34. *Nonnulli, I hinc hinc-
tendes were
such rude, and
powrefull men,
as not onely re-
fused, (like the
second sort) to
do honour to
the Deities;
But directly re-
beld against
them: And af-
fected here in
Earth, celestiall
Emperit. For
which the Ce-
lestials let them
see, that they
needed none
but them selves
to take downe
their affectati-
ons; And for
their so huge
concept of
themselves,
had neuer any
least honor
of others, which
many great
men of this I-
ron Age, need
not be ignorant
therefore; is
the euent of
such great
ones. And how
soeuer they
laugh in their sleeves, at any other Being than this; they may take notice by their wiser; That e-
uen according to reason, both, there are other Beings; And differences of those Beings; Both in
honours, and Miseries. 35. *uana, in arctum cogo: seu in angustum redigo.* 36. *Huius Omi. (smidol, In-
tending Hercules, Iason and others of the Argonauts; whose ship was uua, uariata, uana, nauis
amibis erat. because it held the care of all men, in those that were in her. Intending of all the ver-
tuous Men, that were then of Name, who were called semigods, for their god-like vertues, 37. or
travala) He calls this seauen-ported Thebes; to distinguish it from that of Aegypt, that had a 100
Ports; besides that Hyppoplace in Cilicia, 38. *in hyppoplace, in hyppoplace Insulis. Of which fortu-
nate Islands, Vide Hom: Odyf: 8.***

Then formd, our Father Ioue, a third Descent;
Whose Age was brazen; clearly different
From that of Siluer. All the Mortalls there,
Of wilde Ashe fashiond; stubborne and austere;
Whose Mindes, the harmefull facks of *Mars* affected;
And Petulant *Injurie*. All Meates reiected,
Of Naturall fruits, and Hearbs. And these were They,
That first began, that Table Cruelty,
Of slaughtering Beasts; And therefore grew they fierce;
And not to be indur'd, in their Commerce.
Their ruthlesse Mindes, in Adamant were cut;
Their strengths were dismall; And their shoulders put,
Inaccessible hands out; ouer all
Their brawny limbs, armed with a brazen wall.
Their Houses all were brazen; All of Brasse,
Their working Instruments; for blacke Iron was
As yet vnknowne: And, these (their owne liues ending;
The vast, and cold-sad house of hell-descending)
No 34. grace had in their ends: But though they were
Neuer so powrefull; and enforcing feare;
Blacke Death, reduc't their Greatnes in their spight,
T' a 35. little Roome; And stopt their chearefull light.
When these left life; A fourth kinde, *Ioue* gaue birth;
Vpon the many-a-creature, nourishing Earth;
More iust, and better than this Race before;
Diuine Heroes; That the surnames bore,
Of 36. Semigods; yet These; Imperuous Fight,
And bloody War, bereft of life, and light.
Some, in Cadmean Earth; contentious;
To prise the infinite wealth of *Oedipus*;
Before 37. seauen-ported Theb's; some shipt vpon,
The ruthles waues; and led to Ilion,

For faire-hair'd Hellens loue; where, likewise They;
In bounds of Death; confind the beames of Daic.

To these yet; loue gaue second life, and seat,
At ends, of all the Earth; In a Retreat,
From humane feete; where soules secure they beare
38. Amids the blessed Ilands; situate nere,
The gulfe-whirle-pit-eating Ocean floud.
Happy Heræes liuing; For whose food,
The plentie-bearing *Tellus*; thrice a yeare,
Delicious fruits, and fragrant Hearbes doth beare.

O that, I might not liue now; To partake,
The Age, that must, the fift succession make;
But either Dy before; Or else were borne,
When all that Age, is into ashes worne.
For, that which next springs, in supply of this,
39. Will all of Iron, produce his families;
Whose bloods, shall be so banefully Corrupt,
They shall not let them sleepe; But interrupt,
Witth Toiles, and Miseries, All their Rests, And fares.
The Gods, such graue, and soule-dissecting rares,
Shall sleepe their Bosomes in; And yet, some Good,
Will God mixe with their bad; for when the blood,
Faints in their nourishment; And leaues their haire,
A little gray; Ioues hand, will stop the Aire,
Twixt them, and life; And take them straight away.
Twixt Men, and women, shall be such foule play;
In their begetting pleasures; And their Race,
Spring from such false seed; That the sonnes stolne face;
Shall nought be like the fires; The fire, no more,
Seene in his Issue. No friend as before
Shall like his friend be: Nor no Brother, rest
Kinde, like his Brother: No Guest, like a Guest
Of former times; No Childe, vse like a Childe,
His aged Parents; But with manners wilde,
Reuile, and shame them; Their Impietie,
Shall neuer feare, that *Gods all-seeing eye*,
Is fixt vpon them; But shall quite despise,
Repayment of their educations prise;
40. Beare their law, in their hands; And when they get,
Their fathers free-giuen goods; Account them debt.

39. *quæstio*
duplo.

Cuius Genus
est ferrum.

This fift Age
he onely pro-
phesied of:
almost three
thousand years
since; which
falling out in
this age especial-
ly true, shoves
how diuine a
Truth inspired
him: And whe-
ther it be lawfull
or not, with
Plato, and all
the formerly
learned, to giue
these worthiest
Poets the com-
mendation of
diuine.

40. *quæstio*
quibus iure
in manibus.

All this Ouid
translates; *Nec*
hospes ab hospite
tutus, Non socer
à genere; fratrum
quoque cratis
rata esse

Citie shall Citie ranſack; Not a Grace,
To any pious Man ſhall ſhew her face;
Nor to a juſt, or good Man. All, much more,
Shall grace a Beaſtly, and iniurious Bore;
No Right ſhall ſeiſe on any hand of theirs;
Nor any ſhame make bluſh, their black affaires;
The worſe ſhall worſe the better, with bad words;
And ſwear him out, of all his Right affords.

41. δυνάστωρ,
malè ſeu grāvi-
ter ſonans;
ἀνοχῆτος,
Malè gaudens;
vel quo mali
gaudent, & de-
lectantur.

Vel alienis in-
ſultans calami-
tatibus.

συμπεπνυγ-
μῶς, in miſe aspectu;
& cornis oculis
cernens: All
Epithets of

ἄλλος:

42. ἵππευς,
Accipiter;

The manners
of the Mighty
towards the
Meane, are fi-
gured in this
fiction.

By the Nigh-
tingale; vnder-
ſtanding, lear-
ned, and virtu-
ous Men.

The following
verſe; ἀπὸ τοῦ
imprudens &c.
follows the
moſt ſacred let-
ter, non eſſe re-
ſiſtendum po-
tentioribus.

43. Ο πρῶτος,
He ſpeakes to
his brother,

and returns to his firſt Proposition; of the fit contention, to which hee perſwaded him before.
And though ſhame and iuſtice are ſied in others; yet he wiſheth him to loſe and embrace them.
The elegant deſcription immediately before; being truly Philoſophicall; and is handled at
large, by Plato, in Protagoras.

Ill-lung'd; 41. Ill-lin'd, Ill-complexion'd Spight,
Shall conſort all the Miſerable plight,
Of Men then liuing. Juſtice then, and Shame,
Clad in pure white (as if they neuer came,
In touch of thoſe ſocieties) ſhall flie,
Vp to the Gods Immortall familie,
From broad-way'd Earth: And leave graue griefs to Men;
That (deſp'rate of Amends) muſt beare all Then.

But now to Kings, A Fable He obtrude,
Though cleere, they ſauor all it can include.
The 42. Hauke once, hauing truſt vp in his Seres,
The ſweet-tun'd Nightingale; and to the Spheres,
His prey transferring: with his Tallons, ſhe
Pincht too extreameſly; and inceſſantly,
Crying, for Anguiſh; This imperious ſpeech,
He gaue the poore Bird; Why complaint thou wretch?
One holdes thee now, that is thy Mightier far;
Goe, as he guides; Though ne're ſo ſingular
Thou art a Singer; It lies now in me,
To make thee ſup me; Or to ſet thee free.

Foole that thou art; who euer will contend,
With one, whoſe faculties, his owne transcend;
Both failes of Conqueſt; And is likewise ſure,
Beſides his wrong, He ſhall bad words endure.

Thus ſpake the ſwift, and broad-wing'd Bird of Prey;
But heare 43. thou Juſtice; And hate Iniury.
Wrong touches neer a miſerable Man;
For (though moſt patient) yet he hardly can

For-

Forbeare iust words; and feele iniurious deeds;
 Vniust loads, vex; He hardly beares that bleeds.
 And yet hath *Wrong*, to *Right*; a better way:
 For, in the end, will Iustice winne the *Day*.
 Till which, who beares, sees then, Amends arise:
 The 44. foole first suffers, and is after wise.
 But 45. crooked Iustice; ioyntly hookes with it,
 Iniurious *Periury*; And that vnfit
 Outrage, brib'd Iudges vse; that makes them drawe,
 The way their gifts goe; euer cuts out *Lawe*,
 By crooked Measures. Equall iustice then,
 All clad in Aire; th'ill Mindes of bribed Men,
 Comes after mourning: Mourns the Cities ill;
 Which where she is expell'd, shee brings in still.
 But those that with impartiall *Doomes* extend,
 As well to strangers, as their houshold friend
 The Law's pure *Truth*; And will in no point stray,
 From forth the straight Tract, of the equall way:
 With such, the Citie; all things Noble nourish:
 With such, the People, in their Profits flourish.
 Sweet *Peace*, along the Land goes; Nor to them
 All seeing *Ioue*, will destinate th'extreame
 Of banefull *Warre*. No Hunger euer comes;
 No ill, where Iudges vse impartiall *Doomes*.
 But Goods well got maintaine still neighbour feasts;
 The Fields flowe there, with lawfull Interests.
 On Hills, the high Oke, Acorns beares; In Dales,
 Th'industrious Bee her Hony sweet exhales:
 And ful-feld Sheep, are shorne with Festiuales;
 There, women bring forth children like their Sire;
 And all, in all kindes, finde their owne entire.
 Nor euer plow they vp the barren Seas,
 Their owne fat Fields yeeld store enough to please.
 But whom rude *Iniurie* delights, and Acts
 That *Misery*, and *Tyranny* contracts;
 Sharp-sighted *Ioue*, for such predestines paine;
 And 46. oftentimes; The whole Land doth sustain

soule to euery such politicke Bodie; And Iudges; as if Essence to that soule, in giuing it forme
 and Being, according to their sentences & expositions of it: The bodie politick, of force must
 fare well or ill, as it is gouerned, well or ill. No otherwise then, as the body of a Man, suffers

44. *παρὰ δὲ νόμον*,
Passus vero fluitans sapit,
 which was since vniuersally
 prouerbially: signifying
 that wildome to be follie,
 that we learne but of our
 owne first suffered afflictions:
 which yet, I think farre
 exceeds any wildom that
 was neuer taught, nor confirmed
 by first feeling infortunes,
 and calamities.
 45. *καλῶς δίκασσι*,
 properly signifies *curari*, vel
fortuosis iudicijs; which (he
 saies) rauish together with
 them, *Præiurio*;

Alluding to crooked things; or things
 wrapt together like brambles;
 that catch and keep with
 them whatsoever touches them.
 Our prouerbe; to ouertake with a
 crooked Measure; not
 ridiculously applied to this
 graue Metaphor; *καλῶς δίκασσι*,
 not signifying, in this
 place, what our Criticks
 teach; vid. *lites iniquas*; but
Iudicia iniqua seu tortuosa.
 46. *πολλὰκις*, oftentimes, for
 one ill Man a whole Citie
 suffers; which sentence, in
 neare the same words, is
 vsed in Ecclesiastes, *Sape vniuersa
 Civitas, mali viri per-*
nam luit. And as before
 he recounts the blessings
 that accompany good
 Kings or Iudges; so here
 he remembers the plague,
 that pursue the bad;
 enforcing in both (as I may
 say) the ebbing, or flowing
 of euery Common-wealth
 by them. For Law being

good or ill;
by his soules
good or bad
information,
and discipline.
These threats
used here (saith
Melancthon) as
in diuerse other
places of this
diuine Poet;
He questionless
gathered out of
the doctrine of
Moses and the
Prophets, with
whom the like
comminations
are euery where
frequent.
47. *2^a 2^a 2^a*
He would haue
Iudges enter
into considera-
tion the selues,
of the dangers
in iniustice;
which presently
after, he reduc-
es into three
arguments.
The first,
2^a 2^a 2^a
which sentence,
to admiration
agrees to that
of the Script.
*Incidit in fontem
quam fecit.* The
second, for feare
of further pu-
nishment from
God. The third,
he makes out
of the naturall
indignity, and
absurdity of
the thing.

For one Mans wickednes, that thriving in
Inequall *Doomes*; still makes his sentence him;
For where such Men beare privileg'd office still;
There *Ioue* poures downe whole deluges of ill;
Famine and *Pestilence* together goe;
The people perish; women baraine growe;
Whole Houses vanish there, sometimes in peace;
And sometimes Armies rais'd to shield th' increase;
The *Gods* late gaue them: euen those *Gods* destroy
Their Rampires ruine; and let *Rapine* ioy
The Goods *Iniustice* gatherd: Or, elsewhere
Ioue sinks their ships, and leaues their ventures there.

47. Weigh then your selues, this Iustice O ye Kings;
For howsoeuer oft, vnequall things
Obtaine their passe; they passe not so the eyes,
Of all the all-discerning *Deities*;
For close and conuersant their virtues be
With Men; and how they grate each other, see,
With wrested *Iudgements*; yeelding no cares due,
To those sure wreakes, with which the *Gods* pursue
Vnequall Iudges; Though on Earth there are,
Innumerable *Gods* that minister,
Beneath great *Ioue*; That keep Men clad in Aire;
Corrupt *Doomes* noting, and each false affaire;
And gliding through the Earth, are euery where;
Iustice is seed to *Ioue*; in all fame deare,
And reuerend to the *Gods*, inhabiting Heauen;
And still a Virgin; whom when Men all giuen,
Hurt, and abhorring from the right, shall wrong;
She for redresse; to *Ioue* her fire complaines,
Of the vniust minde, euery man sustaines;
And prayes the people may repay the paines;
Their Kings haue forfaited, in their offences;
Deprauing Iustice, and the genuine senses,
Of lawes corrupted, in their sentences.

Obseruing this; ye Gift-deuouring Kings;
Correct your sentences; and to their springs,
Remember euer to reduce those streames,
Whose crooked courses euery Man condemnes.

Who

Whoever forgeth, for another, ill;
With it, himselfe is overtaken still;
In ill, Men runne on that they most abhor;
Ill counsell, worst is to the Counselor.

For *Iones* eye, all things seeing, and knowing all;
Euen these things, if he will; of force must fall
Within his sight, and knowledge; Nor to him
Can these brib'd *Damers*, in Cities shine so dim,
But he discernes them; and will pay them paine;
Else would not I liue iustly amongst Men;
Nor to my Iustice frame my children;
If to be iust, is euer to be ill;
And that the vniust findes most iustice still;
And *Ione* gaue each Man in the end his will.
But he that loues the lightning (I conceiue)
To these things thus, will no conclusion giue.

48. Howeuer *Perfet*, put these in thy heart;
And to the equity of things conuert;
Thy Mindes whole forces; all thought striking dead;
To that foule *Rapine*, that hath now such heade.
For in our Manhoods, *Ione* hath Iustice clos'd;
And as a law, vpon our soules impos'd:
Fish, Foule, and sauage Beasts, whose (Law is power)
Ione lets each other mutually deuoure;
Because they lack the equity he giues
To gouerne Men; as, farre best for their liues;
And therefore Men should follow it with strifes.
For he that knowes the iustice of a Cause;
And will in publike Ministrie of Lawes,
Giue sentence to his knowledge; Be he sure,
God will enrich him. But who dares abuse
His conscious knowledge; and belie the lawe;
Past cure, will that wound in his Conscience drawe.
And for his rediance now, his Race shall be
The deeper plung'd in all obscurity.

no such loue to Iustice; but allowed by God, to doe like themselves and deuoure one another, which that men should doe, as well as they; is most inhumane, and full of confusion; as well in their deformed mixture, as in the Ruine that inseparably followes it. But his confidence here, that whosoever will doe Iustice freely, and without respect of riches; God will enrich him; And that the worse enclined, will feele it in the Hell of his conscience; The others feed prospering beyond himselfe; Is truly, religious and right Christian,

48. *Omnes*,
He periwades
his brother to
the loue of
Iustice, by ar-
gument taken
from the true
nature of Man.
That by vertue
of his diuine
soule, naturally
loues it. Be-
cause God in-
fused into that
diuine Beame of
his, being im-
mortally a loue
to that, that
prefer'd im-
mortalitie;
without that
immortall de-
struction af-
fected in im-
mortalitie.
Fishes,
Beasts, and
Fowles, indued
naturally with

The

The iust mans state, shall in his seed exceed;
 And, after him, breed honours as they breed.
 But, why mens ills preuaile so much with them;
 I, that the Good know, will vnclowd the Beame,
 In whose light lies the reason; with much ease,
 To vice, and her loue, Men may make accesse;
 Such crewes in Rout, Herd to her, and her Court
 So passing neare lies; Their way sweet and short;
 49. But before Vertue, doe the Gods raine sweat,
 Through which, with Toile, and *halfe-dissolued feet*,
 You must wade to her; her path long and steep;
 And at your entry, tis so sharp and deep.
 But scaling once her height, the ioy is more,
 Than all the paine she put you to before.

The paine at first then, both to loue and knowe
Iustice and Vertue; and those few that goe
 Their rugged way; is cause tis followed left.
 50. Of all Men therefore, he is alwaies best,
 That not depending on the mightiest,
 Nor on the most; hath of him selfe descried,
 All things becomming; and goes fortified,
 In his owne knowledge, so farre, as t' intend
 What now is best; and will be best at chend.
 Yet hee is good too, and enough doth know,
 That onely followes, being admonisht how:
 But hee that neither of himselfe can tell,
 What fits a man; nor being admonisht well,
 Will giue his minde to learne; But flat refuse;
 That man, cast out from euery humane vse.

49 *ut d' apus,*
Ance virtutem.
 His argument
 to periwade to
 vertue, here is
 taken both
 from her owne
 naturall Fate;
 and the diuine
 disposition of
 God. For as
 she hath a body
 (being sup-
 posed the ver-
 tue of Man)
 and through
 the worthily
 exercised and
 instructed or-
 ganes of that
 bodie; Her
 soule receiues
 her excitation
 to all her ex-
 pressible know-
 ledge; (for
datis sunt sensus,
ad excitandum
intellectum)
 so to the loue
 and habite of
 knowledge,
 and vertue,

there is first necessarily required, a laborious and painefull consist; fought through the know-
 ledge, and hate of the miseries and beastlike of vice. And this pained passage to Vertue Vir-
 gil imitated in his translation of the Pythagorean letter, Y. *apud, or sudor*, is to be vnderstood of
 sweat, *ex labore & fatigatione orto*. 50. *ut d' apus*. Hee tels here, who is at all parts the
 best and happiest Man; which Virgil, euen to a word almost recites; and therefore more than
 imitates, in this; *Felix qui potuit verum cognoscere causas* &c. where our diuine and all-traching
 Poet, liuce, describes three sorts of Men; One that loues vertue out of knowledge acquired and
 elaborate; which the Philosopher calls *scientiam acquisitam*; The second, that loues her out of ad-
 monition; which he calls *infusam scientiam*; The third, is hee, that hath neither of those two
 knowledges; nor is capabte of either; hauing both these ignorances in him; viz. *Ignorantiam*
praua dispositionis, and *praua negationis*. Linie, as well as Virgil, recites this place almost *ad verbum*,
 in Fabio & Minutio; In these words, *Sape ego audini, milites, cum primum esse virum, qui ipse*
consulat, quid in rem sit: secundum eum, qui bene mouenti obediunt: Qui nec ipse consulere, nec ali
 parere scit, cum extremi ingenij esse.

Doe thou then, euer in thy Memory place
 My precepts, *Perſes*, ſprung of ſacred Race;
 And worke out what thou knowſt not: that with hate
Famine may proſecute thy full eſtate;
 And rich-wreath'd *Ceres* (reuerenc't of all,)
 Loue thee as much; and make her feſtiuall,
 Amids thy Granaries: *Famine* euermore
 Is naturall conſort of the idle Boore.
 Whoeuer idly liues, both *Gods*, and Men
 Purſue with hatefull and ſtill-puniſhing ſpleene.
 The ſlothfull man is like the ſting-leſſe *Drone*,
 That all his powre, and diſpoſition,
 Emploies to rob the labours of the *Bee*;
 And with his ſloth, deuoure her Induſtrie.
 Doe thou reſoſe thy ſpeciall pleaſure then,
 In ſtill being conuerſant, with temperate paine;
 That to thee ſtill, the *Seasons* may ſend home
 Their vtmoſt ſtore. With Labour Men become
 Herd-full, and rich; with labour thou ſhalt proue
 Great, both in humane, and the Deities loue.
 One, with another, all combin'd in one,
 Hate with infernall horror, th' idle *Drone*.
 Labour, and thrive; and th' idle 'twill inflame.
 No ſhame to labor; ſloth is yok't with ſhame.
Glorie and *vertue* into conſort fall
 With *wealth*; *wealth* God-like winneſt the grace of all.
 Since which, yet, ſprings out of the root of paine;
 ſo. Paine hath precedence; ſo thou doſt maintaine
 The temper fitting; and that fooliſh vaine
 Of ſtriving for the wealth of other Men,
 Thou giu'ſt no vent; but on thine owne affaires
 Conuert'ſt thy Minde; and thereon lai'eſt thy cares.
 And then put on, with all the ſpirit, you can.
 Shame is not good in any needy Man.
 Shame much obſcures, and makes as much to fame.
Wealth loues *Audacity*; *Want* fauours *Shame*.
 Riches, not rau'ſht, but diuinely ſent
 For virtuous labour, are moſt permanent.
 If any ſtand on force, and get weakh ſo;
 Or with the tongue, ſpoile, as a number doe;

ſo. *ep. 2. d. 1.*
laborare autem
melius.
 Notwithſtan-
 ding he hath no
 other way to
 perſwade his
 vnwiſe brother
 to follow his
 buſineſs, and
 leaue his ſtrife
 in law for other
 Mens goods;
 but to propoſe
 wealth, and ho-
 nour for the
 fruits of it: yet
 he prefers labor
 alone, ioind
 with loue of
 vertue and Ju-
 ſtice, and the
 good expence
 of a mans times
 before wealth,
 and honour
 with *Contentus-*
nes and *Contentu-*
tion.

When

12. *Item d'oe,
 Par est delictu.
 He takes it is
 as great a sinne;
 to wrong a
 poor suppliant,
 as to wrong a
 man: best
 friend or Guest.
 Which was
 then held one
 of the greatest
 impieties. And
 to deceiue an
 Orphane of his
 dead parents
 gift, he affirms
 to be nothing
 lesse an offence
 than to ascend
 to the bed of
 his brother.
 Not that hee
 makes all sins
 alike; but shews
 how horrible
 those sins are,
 with which wee
 are most fami-
 liar.
 51. *Item d'oe,
 mala locra e-
 gualia in damnis.
 According to
 this of the
 Scripture;
 Male partum
 male disperit;
 Et, de male qua-
 sitis non gaudet
 seruius heres.**

When *Gain*, or *Craft* doth ouergoe the soules;
 And Impudence doth honest shame contoule;
 God easily can the so-made great disgrace;
 And his House, raisd so, can as easily race.
 Riches beare Date, but of a little space,
 51. Who wrongs an humble suppliant, doth offend;
 As much as he, that wrongs a Guest, or friend.
 Who, for his brothers wives loue, doth ascend
 His brothers bed; and hath his vicious end;
 Offends no more than he, that doth deceiue
 An Orphane, of the goods his Parents leaue;
 Or he that in the wretched bounds of Age,
 Reuiles his Father. All these *Ioue* enrage;
 And shall receiue of Him reuenge at last,
 Inflicting all paines, that till then they past.
 From all these therefore, turne thy striving Minde;
 And to thy vtmost, see the Gods assign'd
 Chastly, and purely, all their holy dues.
 Burne fattest thighes to them; and sometimes vse
 Offerings of wine. Sometimes, serue their delights,
 With burning incense: both, when bed-time cites;
 And when from bed, the sacred Morning calls.
 That thou maist render the Celestials;
 All waies propitious: And so, none else gather,
 Thy fortunes strow'd; but thou reape others rather.
 Suffer thy foe thy table; call thy friend.
 In chiefe, one neere; for if Occasion send
 Thy householde vse of Neighbours; they vndrest
 Will hast to thee; where thy Allies will rest,
 Till they be ready. An ill Neighbour is
 A curse: a good one is as great a blisse.
 He hath a treasure, by his fortune sign'd;
 That hath a Neighbour of an honest minde.
 No losse of Oxe, or Horse, a Man shall beare;
 Vnlesse a wicked Neighbour dwell too neare.
 Iust Measure take of Neighbours, iust repay;
 The same receiue'd and more, if more thou may.
 That after, needing; thou maist after, finde
 Thy wants supplier, of as free a minde.
 52. Take no ill gaine, ill gaine brings loss as ill.

Aid quit with aid : goodwill pay with goodwill ;
 Giue him that hath giuen ; him that hath not, giue not ;
 Giuers, Men giue ; Gifts to no giuers thrive not.

Giuing is good : Rapine is deadly ill.
 Who freely giues, though much, reioyceth still ;
 Who rauines, is so wretched, that though small
 His forst gift be ; he grieues, as if twere all.

Little to little added, if oft done,
 In small time makes a great possession.

Who addes to what is got ; needs neuer feare,
 53. That swarth-checkt *Hunger* will deuoure his cheare.

Nor will it hurt a Man ; though something more,

54. Than serues meere need ; he laies at home in store.

And, best at home : it may go lesse abroad.

If cause call forth ; at home prouide thy Rode,

Enough for all needs, for free spirits dy,

To want, being absent from their owne supplie.

55. Which note, I charge thee. At thy purles height,

And when it fights lowe ; giue thy vse his freight ;

When in the midst thou art, then checke the blood ;

Frugalitie at bottome is not good.

56. Euen with thy brother, thinke a witnesse by ;

When thou wouldst laugh, or conuerse liberally ;

Despaire hurts none, beyond *Credulitie*.

57. Let neuer neate-girt Dame, that all her wealth

Laies on her waste, make profit of her stealth,

On thy true iudgement ; nor be heard to faine

With her forkt tongue ; so far forth as to gaine

53. *αἰσῶν ἀπὸν* incipiente dolio. At the beginning, or height of a mans store, hee aduisech liberality ;
 And at the bottome. In the midst frugality. Admonishing therein, not to be prodigall nor sordid ;
 or wretched: But as at the top of the Cask, wine is the weakest, and thinnest ; because it is most neer
 the aire ; and therefore may there be best spent ; at the bottome full of lees ; and so may there be
 best spared ; In the midst neatest and briskest, and should bee then most made of, or busbanded ;
 so in the midst of a Mans purse, he aduisech parsimony. 56. *ἐν μακροῦ ἀδελφῷ* testem adhibito. The
 Criticks expound it ; as if a man talking priuately and liberally with his brother, should confesse
 so securely ; that he must euer bring a witnesse with him, of what words past him, and the Criticks
 intend it personally ; where the word *ἀδελφῷ* signifies heere onely, *supputa, cogita*, hypothetically,
 or by way of supposition ; *ἀδελφῷ* coming of *ἀδελφός*, i. *frater*, et *ὑπόθεσις*, *facio, esto ut ita sit*, suppose
 there were a witnesse by ; and be as circumspect in speeches with your brother, euen in your most
 priuate and free discourse, as if you supposed a third Man heard you. The other exposition is to
 be exploded, 57. *πυροβολῶν*, qui vel qua clunet exornat.

53. *αἰσῶν ἀπὸν*
atram famem.

Black or swarth

he calls *Famine*,

or *Hunger* ;

ab effectu, quod

nigrum, aut lu-

cidum colorem

inducit.

54. *ἡσυχία*

Hee saies it will

not hurt a man,

to haue a little

more than

needs meere,

laid vp at home ;

As we say ; it

will eat a man

no meat. And

prefers keeping

a mans store at

home ; to put-

ting it forth ;

for it may go

lesse so, as often

it doth.

D

Thy

Thy candle rent (*she calls it*). He that giues
A woman trust, doth trust a Den of theeues.

One onely son preserues a familie;
As feeding it with onely fit supplie.

And that house to all height his riches reares,
Whose fire dies out, and leaues a son of yeares.

To many children too, *God* easely spares
Wealth store; but still, more children the more cares.

And to the house, the more access is made.

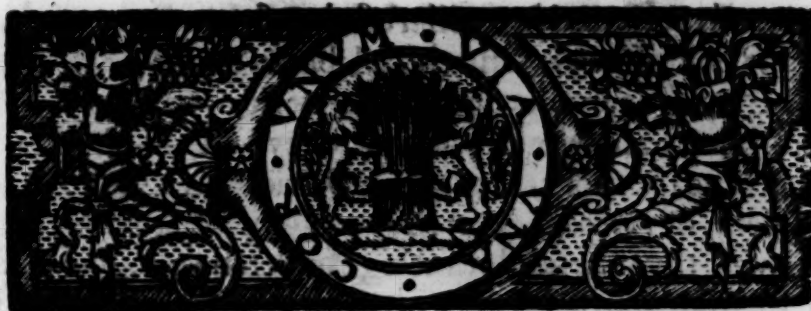
If then, the hearty loue of wealth inuade

58. Thy thrifty Minde; performe what followes here;

And, one worke done; with others serue the yeare.

58 *monitus,*
unigenitus.
He laies one
onely Son, pre-
serues his Fa-
thers house; &
addes most in-
geniously,
quod super,
i. pascendo, seu
nutriendo.
Intending, that
he addes onely
necessarie vitall
fewell (as 'twere)
to his fathers
decaying fire. Where
many sons oftentimes,
rather famish, or
extinguish a familie,
than nourish, or
fewell it. And yet
hee addes most
grauely and pi-
ously, that God
can easely giue
store of Goods,
fit for the greatest
store of children;
but yet, the
more children
the more care;
and speaking to
the happiest state
of a familie;
he prefers one
supplie to many.
Quod super, sic facito.
A generall Conclusion,
and Transition to
his doctrine of
the next booke.

The end of the First Booke.



THE SECOND BOOKE OF GEORGICKS.

When *Atlas* Birth, the *Pleiades*, arise;
Haruest begin; Plow when they leaue the Skies.
Twice twenty daies, & nights, these hide their heads;
The yeare then turning, leaue againe their Beds;
And show when first to whet the Haruest Steele.

This likewise is the Law, the fields must feele;
Both with *Sea-dwellers*; neare, and high, and those,

2. Whose winding Vallies, *Neptune* ouerflows:
That Fenny grounds, and Marshes dwell vpon,
Along the fat, and fruitfull Region.

But wheresouer thou inhabit'st; ply
The Fields, before fierce winters cruelty
Oppresse thy paines; when thou maiest naked Plow;
Naked cast in thy seed, and naked Mow;
If timely thou wilt beare into thy Barne,
The works of *Ceres*; and to that end learne,
As timely to prepare thy whole encrease;
Lest, in the meane time, thy Necessities
Importune thee at others Doores to stand,
And begge supplies to thy vnthrifte hand:
As now thou com'st to me, But I, no more
Will giue, or lend thee, what thou maiest restore,

the Latines call'd *Vergilius*; when which are scene, neare the Sunne rising; which is in Iune; Hee
appoints a entrie on Haruest affaires; when, in the Morning they leaue this Hemisphere (which is
in Nouember) he designes seed Tyme. 2. *Palustrem Terram significat.*

1. He begins
his workes, to
which, imme-
diately before,
he prepares his
Brother.

This whole
Booke, contain-
ing Precepts
of Husbandry;
both for field &
familie. By the
Ascend and Set
of the *Pleiades*;
is showne the
Haruest, and
seed season; as
well for ground
neare the Seas,
as the farre di-
stant. The
Pleiades (call'd
the Daughters
of *Atlas*) are
the seuen Starrs,
in the back of
the *Bull*, which

3. διατηρησάμενος
per seipsum de-
monstro, ita vt
coniectare sit
facile.

4. κτηνῶν,
famulā confide-
rare acq̄sistam.
He would haue
her like wife vn-
married.

5. ἐργασίας,
non ἄπρακτον, his
reason he
showes after.

6. μὴ δύνῃ,
non assiduum in
opere.

7. αὐθιγὰς,
cura cum indu-
stria, & exerci-
tatione.

8. οὐ βόλιντος,
qui opus de die
in diem dubi-
tat, & pro-
crastinat.

9. ὁ γὰρ ἄλιος,
Metaphoricē ac-
cipitur, pro ac-
tione, & visus
celeritate.

10. ὁ δὲ ἄλιος,
Indurificus: humidus calor, does not expresse the word; being so turned in the verball translation.

11. περὶ τὸν ἄλιον, qui extremi & senescentis Autumni est.

By equall measure; Nor will trust thee so;
Labour (vaine *Perfes*) and those labours do,

3. That by the certaine signe of Beggerie,
Demonstrated in Idle Drones, thine eye
May learne the work, that equall Deitie,
Imposeth, of Necessitie, on Men:
Lest, with thy wife, and wanting childeren;
(Thy Minde much grieu'd) Thou seek'st of Neighbours food;
Thine owne meanes failing. Men grow cold in Good.

Some twice, or thrice perhaps, thy Neighbour will
Supply thy wants; whom if thou troublest still,
Thou com'st off empty; and to aire dost straine
A world of words; words store, make wanting Men.

I charge thee therefore, see thy thoughts imploid
To pay thy Debts; and how thou maist auoid,
Deserued Famine, To which end, first see,

Thy Wife well orderd; and thy Familie;
4. Thy Plough, drawne Oxe; thy Maid, without her spouse,
And wisely hir'd; that businesse in thy house,
May first worke off; and then to Tillage come:

To both which Offices; make fit at Home,
Every thing needfull; lest abroad thou send
To aske another, and he will not lend;
Meane time thou want'st them; Time flies fast away,

Thy work vndone; which not from Day to Day,
Thou shouldst deferre; the worke Deferrer, neuer

5. Sees full his Barne; nor he that leaues worke euer,

6. And still is gadding out, Care flying Ease,
Giues Labour euer, competent encrease.

7. He that with doubt, his needfull businesse crosses,
Is euer wrastling, with his certaine Losse.

8. When therefore of the swift-sharp-sighted Sunne,

9. The chiefe force faints; and sweating hear is done,

10. *Autumne* growne olde; and opening his last veine;

And great *Ioue* sleeping all things in his Raine;

Mans body chang'd, and made more light some farre;

For then, but small time shines the Syrian star,

11. Above the heads of hard-fate-fosterd Man;
Rising neare Day; and his beames *Austrian*,
Enioy'd in Night most: when (I say) all this

12. Followes the Season; and the Forrest is
Sound, being feld; his leaues vpon the ground
Before, let fall; and leauing what they crown'd:
Then constantly take time to fell thy wood;
Of Husbandrie, the time kept, is the blood.

13. Cut then your three-foot Querne; whose Pestle, cut
Three Cubits long; your Axeltree seuen foot.
If it be eight foot, cut your Mallet thence:
The Fels, that make your Carts circumference,
Cut three spans long. Many crookt peeces more,
Ten Palmes in length; fell for your Wagons store.
All which poore Rules, a rich conuenience yeeld.

If thou shalt finde a Culter in the Field,
Or on the Mountaine: either Elme, or Oke;
Conuay it home; since for thy Beasts of yoke,
To plow withall, twill most his strength maintaine;

14. And chiefly, If Athenian Ceres swaine,
It fixing to the Draught-tree (lest it failes)
Shall fit it, to the handles staig with Nails.

Two Ploughs compose, to finde thee worke at home;
One with a Shar; that of it selfe doth come
From forth the Ploughs whole Peece; and one set on:
Since so tis better much; for, either gon;
With th' other, thou maist instantly impose
Worke on thy Oxen. On the Lawrell growes,
And on the Elme. your best Plow-handles euer.
Of Oke, your Draught-tree: From the Maple, neuer
Goe for your Culter: For your Oxen chuse
Two males, of nine yeares olde; for then, their vse
Is most auailable; since their strengths are then,
Not of the weakest; and the youthfull Meane,
Sticks in their Neru's still: Nor will these contend
With skittish tricks, when they their stich should end,
To breake their plough, and leaue their worke vndon;
These, let a youth of forty waite vpon;

11. *autemque*
qui yuacum
Lachifero fate
alitur. vel qui
educatur in us
multas dura
fortis triserias,
The most fit
Epithete of
Man.

12. *Pro sylua.*
13. *olivos,*
A kinde of
Mortar to bray
corne in, which
the Ancient
vied for a little
Mill, or Quern.

14. *adnyine*
diuor,
Attica Cereis
seruus. A Peri-
phrasis of a
Plow-man,
she being call'd
Attick Ceres;
quod ipsa Athu-
nienses, adeoque
omnes homines
de frugibus
docuerit.

Whose

15. *εἰς τὴν περὶ τῶν
ἐκ τῆς ἀνθρώπου
Quadrifidum
οὐκ ἐστὶν
He commends
a Man of forty
for a most fit
servant, And
therefore pre-
scribes allow-
ance of bread
to his meales,
something ex-
traordinarie:
saying, hee
would haue
allowed foure
shives of bread
at a meale to
his meat; every
shive contain-
ing eight bits,
or morsels;
Not that the
whole foure
shives should
containe but
eight morsels,
as the Criticks
expound it.
For how absurd
is it to imagine,
a shive of bread
but two bits?
And how pin-
ching a diet
it were for an
able Plow-
man?*

16. *οὐκ ἔστιν ἄλλο
Quis quidem opus
curans, &c.
atatis quam in
senio requirit
(saies Melan-
thion) rationes
addit admodum
graves, sentitque multum situm esse, in maturitate atatis. Forty yeares then, being but a youths age.*

15. Whose bread at Meales, in foure good shiners cut;
Eight bits in euery shive; for that Man, put
To his fit taske; will see it done past talke,
With any fellowe; Nor will euer Balke
In any stich he makes; but giue his Minde,
Whith care t' his labour. And this Man, no Hinde,
(Though much his younger) shall his better be,
At sowing Seede; and shunning skilfullie,
16 Need to go ouer his whole worke againe.
Your younger Man, feeds still a flying vaine,
From his set taske; to holde his equalls chat;
And trifles workes, he should be serious at.

Take notice then, when thou the Crane shalt heare
Aloft, out of the Clowds her changes reare;
That then he giues thee signall when to sowe,
And winters wrathfull Season doth foreshowe.
And then the Man, that can no Oxen get;
Or wants the Seasons worke; his heart doth eat.
Then feed thy Oxen, in the house with Hay;
Which he that wants; with ease enough will say,
Let me, alike, thy Waine and Oxen vse;
Which tis as easie for thee to refuse;
And say, thy Oxeworke then importunes much.
He that is rich in Braine, will answer such;
Worke vp thy selfe, a Waggon of thine owne;
For to the foolish borrower, is not knowne,
That each Waine askes a hundred ioynts of wood;
These things aske forecast; and thou shouldest make good;
At home, before thy need so instant stood.

When therefore, first, fit plow time doth disclose;
Put on with spirit; All, as one, dispose
Thy seruants, and thy selfe: plow wet and drie;
And when *Aurora* first affords her eye,
In Spring-time turne the earth vp; which see done,
Againe, past all faile, by the Summers Sunne.
Hasten thy labours, that thy crowned fields,
May load themselues to thee; and rack their yeelds.

graves, sentitque multum situm esse, in maturitate atatis. Forty yeares then, being but a youths age.

The

17. The Tith-field sowe, on Earths most light foundations;
The Tith-field, banisher of execrations;
Pleaser of Sonnes, and Daughters: which t' improve,
With all wisht profits; pray to earthly *Ioue*,
And vertuous *Ceres*; that on all such suits,
Her sacred gift bestowes, in blessing fruits.

When first thou enterst foot to plow thy land,
And on thy plow-staffes top hast laid thy hand;
Thy Oxens backs, that next thee, by a Chaine
Thy Oken-draught Tree drawe; put to the paine
Thy Goad imposes. And thy Boy behinde,
That with his Iron Rake thou hast design'd,
To hide thy seed; Let from his labour driue,
The Birds, that offer on thy sweat to liue.
The best thing, that in humane Needs doth fall,
Is *Industry*; and *Sleath* the worst of all.
With one, thy Corne eares, shall with fruit abound;
And bow their thankfull forheads to the ground;
With th' other; scarce thy seed againe redound.

When *Ioue* then giues this good end to thy paine;
Amids the Vessels that preferue thy Graine,
No Spiders then, shall need t' vsurp their roome,
But thou (I thinke) reioyce, and rest at Home;
Prouision Inn'd enough of euery thing,
To giue thee glad heart, till the neighbour Spring;
Not goe to others to supply thy store,
But others, need to come to thee for more.

If at the sunnes conuersion thou shalt sowe,
18. The sacred Earth; Thou then, maist sit and mowe,
Or reape in Haruest; such a little paine
Will serue thy vse, to sell thy thin-growne Graine;
And Reaps so scanty, will take vp thy hand;
Thou hid in dust; Not comforted a sand,
But gather gainst the graine. Thou shouldst be then,
Coop't in a Basket vp; for worldly Men,
Admire no vnthrifts: Honour goes by gaine.
As times still change, so changeth *Ioue* his Minde,
Whose Seasons, mortall Men can hardly finde.

But if thou shouldst sowe late, this well may be,
In all thy slacknesse, an excuse for thee.

17 *τις αλυσιας*,
Non alie impro-
cationum expul-
trix. The
Tith-field, hee
calles banisher
of execrations,
and pleaser of
sons & daugh-
ters; first, be-
cause rude hus-
bandmen vie to
curse, when
their crops an-
swere not their
expectations;
and next, it
pleases sonnes
and daughters,
since it helps
adde to their
portions.

18. *κηνος*,
Sedens. He dis-
prooues sow-
ing at the win-
ter Solstice; and
saies, he that
doth sow then,
may sit & reap,
for any labour
his crop will
require; a Reap,
they call as
much, as at
once the Rea-
per grasps in
his hand.

When

19. *χάλκιον θύειν*
aurum fodere
 By which be ven-
 der stands
 Smiths forges;
 where the poo-
 rer sort of
 Greece vied to
 sit, as they do
 still in the win-
 ter amongst vs,
 and as amongst
 the Romanes
 in *testudin*, or
 barbars shops.
 20. *αλυσσιν*
calidam tabernā
 These
λύχαι
 were of olde
 said to holde
 the meetings of
 Philosophers.
 And after, be-
 cause amongst
 them mixt idle
 talkers ouer
 cups; they were
 called *λύχαι*,
νύγαι, *λύχαι*,
λογιασταί, or
garrulitas.
 20. *ἀσθενεία*
Ma *ilenta vero*
crassum pedem
manu premit
 Aristotle in his
 problems, as
 out of this
 place, affirms
 that dally and
 continuall bun-
 ger makes mens feet, and ankles swell. And by the same reason, *superiores partes extenuantur et ma-*
erescunt, for which Hef: vles this ingenious allusion to his brother; advising him to take heed ne
pedem tumefactum tenui manu demulcere oporteat, *νύγαι*, signify id here *demulcere*, not *stringendo* *cro-*
sis, or *presso*, as it is usually rendered. But (for the paine) stroke or touch it softly; for some ease to
 it; though it doth little good to it, but onely makes good the proverbe. *Pro dolor ibi digimus*.
 21. *ἀνακαταβόητος* *Mala intra animum versat*. And therefore saies Melancthon out of Columel: *homines ni-*
hil agendo male agere discunt. But *ἀποκαταβόητος*, signifies not onely *versat*, but *instat* *indat* *flumit*
vel voraginem versat.

When, in the Oakes Greene armes the Cuckoe sings,
 And first delights Men in the lovely springs;
 If much raine fall, tis fit then to defer
 Thy sowing worke. But how much raine to beare,
 And let no labour to that Much, giue eare,
 Past intermission, let *Ioue* steepe the grasse
 Three daies to gether, so he do not passe
 An Oxes hoofe in depth; and neuer stay,
 To strowe thy seed in: but if deeper wayes
Ioue, with his raine makes, then forbear the field:
 For late sowne then, will past the formost yield.
 Minde well all this, nor let it fly thy powrs,
 To knowe what fits, the white springs earely flowers;
 Nor when raines timely fall; Nor when sharp colde
 In winters wrath, doth men from worke withholde
 19. Sit by smiths forges, nor warme 20. tauernes hant;
 Nor let the bitterest of the season dant
 Thy thrift-arm'd pines, like idle *Pomertie*;
 For then the time is when th' industrious *This*
 Upholdes; with all increase, his Familie.
 With whose rich hardnes spirited, do thou,
 Poore Delicacie flie; lest frost and snowe,
 Fled for her loue; *Hunger* sit both them out,
 And make thee, with the beggers lazic gout,
 Sit stooping to the paine, still pointing tooke
 21. And with a leane hand, stroke a foggie foot.
 The slothfull man, expecting many things,
 With his vaine hope, that cannot stretch her wings,
 Past need of necessities for his kinde,
 Turnes like a whirle-pit ouer, in his minde
 All meanes that *Rapine* prompts to th' idle Hinde;
 Sits in the tauerne; and findes meanes to spend
 Ill got; and euer, doth to worse contend.

When

When Summer therefore in her Tropicke sits,
 Make thou thy seruants weare their winter wits,
 And tell them this, ere that warme season wast,
 Make nests; for Summer will not euer last.
 22. The month of *Ianuarie* all-ill daies,
 For *Oxens* good; shun now by *Iulies* raies.
 23. When aires chill North his noisome frosts shall blowe
 All ouer earth, and all the wide sea throwe
 At Heauen in hills, from colde horse-breeding *Thrace*;
 The beaten earth, and all her *Syluane* race
 Roring and bellowing with his bitter strokes;
 Plumps of thick firre-trees, and high-crested Okes;
 Torne vp in vallies, all *Aires* floud let flie
 In him, at Earth; sad nurse of all that die.
 Wilde beasts abhor him; and run clapping close
 Their stern's betwixt their thighes; and euen all those,
 Whose hides, their fleeces line, with highest prooffe;
 Euen Oxe-hides also want expulsive stuffe;
 And bristled goates, against his bitter gale:
 He blowes so colde, he beates quite through them all.
 Onely with lilly sheepe it fares not so;
 For they, each Summer fleec't, their fells so growe;
 They shield all winter, crusht into his winde.
 He makes the olde Man trudge for life, to finde
 Shelter against him, but he cannot blast
 The tender, and the delicately-grac't
 Flesh of the virgin; she is kept within,
 Close by her mother, carefull of her skin;
 Since yet she neuer knew, how to enfolde
 The force of *Venus* swimming all in golde.
 Whose snowie bosome choicely washt and balm'd,
 With wealthy oiles; she keepes the house becalm'd,
 All winters spight, when in his fire-lesse shed,
 And miserable rooffe still hiding head;
 24. The bonelesse fish doth eat his feet for colde.
 To whom the sunne doth neuer food vnfolde;
 But turnes about the blacke Mens populous towrs,
 On whom he more bestowes his radiant howres,
 25. Then on th' *Hellenians*; then all Beasts of horne;
 And smooth brow'd, that in beds of wood are borne,

E

22. *Ianuarie*, *Ianuaris*.
Ad eius in quo
festum in hono-
rem Lemae cele-
bratur. *Racchus*
 being called
Ianuaris,
quoniam torcu-
laribus et vini
expressione pra-
est. And because
 his feast vsed to
 be solemnised
 in *Ianuarie*;
Ianuaris
 is called *Ianua-*
rium.
 23. *πνευματος*
βορρα,
stante borea.
hymis tempus,
et mensem Bore-
ali frigore gra-
uissimum copiose
et eleganter de-
scripsit. *Saies*
Melancthon.
 24. *ατροφος*.
εξοφς, he in-
 tends the Poly-
 pus; that hath
 no bones, but
 a gistle for his
 back-bone.
 25. *πρωτογον*,
Hellen was son
 to *Deucalion*; of
 whom as being
 author of that
 Nation,
Ελλην
icitur Graecus
ut testatur Pli-
nius, lib. 4. cap. 7
 The sun being
 in *Sagittarius* is
 longer with the
Aethiops,
 which are Me-
 ridionall; the
 with the *Græ-*
 cians.

About

About the Oken dales ; that North-winde flie,
Gnashing their teeth, with restlesse miserie ;
And euery where, that Care solicits all,
That (out of shelter) to their Ceuerts fall,
And Cauerns eaten into Rocks ; and then,

26. *tripodis, bipedibus, Tripedi hominis similes.*
He calls olde Men helpt with stauies in their gate ; three-footed.

26. Those wilde Beasts shrink, like tame three footed Men,
Whose backs, are broke with Age, and forheads driuen
To stoope to Earth ; though borne to looke on Heauen.
Euen like to these ; Those tough-bred rude ones, goe,
Flying the white drifts of the Northerne Snowe.

Then put thy Bodies best munition on ;
Soft wastecotes, vveeds that th' Ankles traile vpon ;
And, with a little linnen, vveaue much wull,
In fore-wouen webs ; and make thy Garments full :
And these put on thee ; lest thy harsh-growne haire
Tremble vpon thee, and into the Aire
Start, as affrighted ; all that brest of thine,

27. *aspinus, pen-arum in monte in altum erigere.*
28. *villosus, not Pilus, as it is usually translated, but fove-lu laueis.*

27. Pointed with Bristles like a *Porcupine*.

About thy feet, see fitted Shooes be tied,
Made of a strongly-dying Oxes Hide ;

28. Lin'd with wool socks: Besides, when those winds blow,
Thy first fallen Kid-skinnes ; sure together sowe,
With Oxes sinewes, and about thee throwe,
To be thy refuge, gainst the foking Raine.

Vpon thy head, a quilted Hat sustaine,

29. *antrypopos, aer ignifer, not frugifer, though fruits are the chiefe effects of it ; but Aire that brings a comfortable fire with it ; and he saies, cupation as apotrops, de celo stilifero.*

29. That from thy eares, may all Aires spight expell.
When North-windes blowe, the Aire is sharp and fell ;

30. But Morning Aire, that brings a warmth withall,
Downe from the Stars, and on the earth doth fall ;

Expires a breath, that (all things chearing then)

Is fit to crowne the works of blessed Men.

Which drawing out of floods, that euer flow ;

Winde-stormes are rais'd on Earth, that roughly blow ;

And then, sometimes, a shower falls toward Euen ;

And sometime Aire, in empty blasts is driuen.

Which, from the North-winde rising out of *Thrace*,

And gloomy clouds rais'd ; haste thee home apace ;

Thy worke for that day done ; th' euent foreseen,

Lest, out of Heauen, a darke clowd hide thee cleane,

Thy

Thy weeds wet through, and steep thee to the skin;
 But shun it; for vvhhen this colde Moneth comes-in;
 Extreame it is for sheep, extreame for men;
 Take from thy Oxen halfe their Commons then,
 31. But mend thy seruants; for ingenious Night,
 Then, great in length, affects the Appetite,
 With all contention, and alacritie,
 To all Inuention, and the scrutinie
 Of all our obiects; and must therefore feast,
 To make the spirits runne high in their Inquest.
 These well obseruing, all the yeares Remaine,
 The Daies and Nights grow equall; till, againe,
 Earth, that of all things is the Mother Queen;
 All fruits, promiscuously, brings forth for Men.
 When, after sixtie turnings of the Sun,
 By Ioues Decrees; all vvinters houres are run;
 32. Then does the Euening-starre, *Arcturus*, rise,
 And leaue th' vnmeasur'd Ocean; all Mens eyes,
 First, noting then his Beames; and, after him,
 Before the cleere Morns light, hath chaste the Dim;
 33. *Pandions* Swallow, breakes out with her Mone;
 Made to the Light; the Spring but new put on.
 Preuenting vvhich; cut Vines, for then tis best.
 But vvhhen the horn'd house-bearer leaues his rest,
 And climes the Plants; the seven Starres then in flight;
 No where digge Vines; but sithes vvhet, and excite
 Seruants to vvork: flie shade Tauerne boures;
 And Beds, as soone as light salutes the floures.

31. *τῆρας*,
τῆρας &c. Then
 sharpen thy
 Oxens sto-
 macks, with
 taking away
 halfe their al-
 lowance; but
 giue more to
 thy seruants;
 his reason is, be-
 cause the Daies
 being shorter
 by halfe, then;
 then in Summer;
 and so take a-
 way halfe the
 worke of the
 Oxe; therefore
 halfe their fo-
 ther should
 be in equall
 husbandry aba-
 ted. But since
 seruants must
 worke in Night
 as well, and that
 the Nights are
 much longer;
 he would haue
 their commons
 encrease;
 Allowing euen

those bodily laborers, in a kinde of proportion, the same that is fit for Mentall painetakers, Stu-
 dents &c. for the word *νοπῆας*, taken here for Nighis; is vsurpt for the effects of Night. *νοπῆας*
 non signifying *prudencia valens*, and *νοπῆας* is called Night; *quod putaretur multum conferre, ad*
inventionem eorum qua quaeruntur, intending in studies and labours of the soule, especially the E-
 pithete, *νοπῆας*, signifying *auxilium, seu inspirationem ferentes*; *magna cum alacritate & contenti-*
one. All that since therefore, the words containing, a man may obserue, how verball Expositors
 flubber vp these diuine expressions; with their contractions, and going the next way. 32. *ἀρcturus*,
Arcturus, is a Starre *sub Zona Bootae*; *oritur vespere, initio veris*. 33. *οὐρανός*, *ante-lucano tempore*
quiritam. The construction should be; not *Prorumpit, ad lucem*; but *ingens ad lucem*; since it
 came not soone enough to preuent the Nights Tyranny in *Tertius*. The fiction of which is too
 common to be repeated.

In Haruest, when the Sunne the bodie dries;
Then haste, and fetch the Fields home; early rise,
That Plentie may, thy House should wants suffice:
The Morne, the third part of thy worke doth gaine;
The Morne, makes short thy way, makes short thy paine;
The Morne, being once vp, fills the waies with all,
And yokes the Oxe, her selfe vp, in his stall.

When once the Thistle doth his flower prefer;
And on the Tree, the garrulous Grasshopper,
Beneath her wings, all Day, and all Night long,
Sits pouring out, her derisorie song;
When Labour drinks, his boyling sweat to thine;
Then Gotes grow fat, then best wine chuse, then stieue
Women for worke most; and Men least can do;
For then, the Dog-starre, burns his drouth into,
Their braines, and knees, and all the Bodie dries;
But then, betake thee, to the shade that lies,

34. In shield of Rocks; drinke Biblian wine, and eate,
The creamie wafer; Gotes milke that the Teate,
Giues newly free; and nurfes Kids no more.

Flesh of Bow-browling Beeues, that neuer bore;
And tender Kids. And to these, taste black wine,

35. The third part water, of the Crystalline,
Still flowing fount, that feeds a streame beneath;
And sit in shades, where temperate gales may breath

On thy oppos'd cheeks; when *Orion* raies,
His influence, in first Ascent assaies.

Then to thy labouring seruants give command,
To dight the sacred gift of *Ceres* hand;

In some place windie, on a well-plan'd floore;
Which, all by measure, into Vessels poure;

Make then, thy Man-swaine, one that hath no House;
Thy hand-maid, one, that hath nor child, nor Spouse;

Hand-maids, that children haue, are rauinous.

39. A Mastiffe likewise, nourish still at home;
Whose teeth are sharp, and close as any Combe;

And meat him well, to keep with stronger guard,

37. The Day-sleep-wake-Night Man, from forth thy yard;
That else thy Goods into his Cauces will beare.

Inne Hay, and Chaffe enough, for all the yeare,

To

34. *Biblian*,
Biblinum vinum.
dicitur a *Biblia*
Regione Thracie.
ubi nobilissima
vina sunt.

35. *tricuspidatus*,
certam aquae
partem infunde.

The Greeks
neuer drunk
Merum, but

dilutum vinum;
wine alaid with
water. *Athenam*

says, that to
two cups of
wine, some-

time they put
five cups of
water; and

sometimes, to
four of wine,
but two of wa-

ter; which
they order ac-
cording to the

strength, or
weaknes of
their wine.

36. *χρησποδος*,
denies interse-
pellationem coe-

antes habens.
37. *υπερνοκτα-*
νος, die dormi-

ens, nocte vigi-

lance vir, a *Pe-*
riphrahis of a
Thrace.

To serue thy Oxen, and thy Mules; and then,
Lose them; and ease the deare knees of thy Men.

When *Syrinx*, and *Orion* aspire
To Heauens steep height; and bright *Arcturus* fire,
The rosie-fingerd Morning sees arise;
O *Perseus*, then, thy Vineyard faculties
See gather'd, and got home. Which twice five Daies,
And Nights no lesse, expose to *Phaëton* Raies;
Then five Daies, Inne them, and in Vessels close,
The gift, the gladnes-causing *God* bestowes.

But after, that the Seuen stars, and the Five,
That twixt the Bulls hornes, at their set arriues;
Together with the great *Orion* force;
Then ply thy Plough, as fits the Seasons course.

38. If, of a Chance-complaining Man, at Seas,
The humor take thee; when the *Pleiades*,
Hide head, and flee the fierce *Orion* chace;
And the darke-deep *Oceanus* embrace;
Then diuerse Gusts of violent windes arise;
And then attempt, no Nauall enterprise.
But ply thy Land affaires; and draw ashore,
Thy Ship; and fence her round, with stonage store;
To shield her Ribs, against the humdrous Gales;
Her Pump exhausted, lest *Ioues* rainie falls,
Breed putrefaction. All tooles fit for her;
And all her tacklings, to thy House confer;
Contracting orderly, all needfull things,
That Imp a water-treading Vessels wings;
Her well-wrought Sterne, hang in the smoke at home;
Attending time, till fit Sea Seasons come.

And then thy swift Saile lanch, conueying in,
Burthen, that richly way that Trade begin;
As did our Father; who a voiage went;
For want of an Estate so competent;
As free life askt; and long since landed here;
When he had measur'd the vnmeasur'd Spheere,
Of all the Sea; *Aeoliam* *Cumas* leauing;

39. Not flying wealth (Reuenews great receiuing;

the losse of all; which his father (he saies) was not to be blamed for; in going to Sea; who onely took that course to avoid Pouertie; his meanes by Land not enough, to liue withall, freely.

And

38. *Συμπλοῖς,*
qui de sorte sua
queritur.

39. *ἡμεῖς*
φύγοντες, non red-
ditur, seu diu-
tias fugiens.

Hec blames
those that ha-
uing richly e-
nough of their
owne; which
they freely and
safely possesse
ashore; will
yet with insati-
ate desire of
more, venture

And Blisse it selfe possesse, in all fit store;
If wisely vsde; yet selling that t' explore
Strange Countries, madly couetous of more;
But onely shunning lothsome Pouertie;
Which yet *Ioue* sends, and Men should neuer flie.

The seat that he was left to dwell vpon,
Was set in *Ascrea*, neare to *Helicon*;
Amids a miserable Village there;
In winter vile, in summer noisome,
And profitable neuer. Note thou then,
To doe all workes; the proper Season, when;

In Sea-workes chiefly. For whose vse allow
A little Ship; but in her bulke bestow,
A great bigge Burthen; the more Ships sustaine,
The surer saile they; and heap Gaine on Gaine:
If Seas run smooth, and rugged Gusts abstaine.

When thy vaine Minde then, would Sea-ventures try;

In loue, the Land-Rocks of loath'd Debt to fly;

40. And Hunger's-euer harsh-to-heare of cry:

Ile set before thee all the Trim, and Dresse,
Of those still-roaring-noise-resounding Seas;

41. Though neither skild, in either Ship, or Saile;

Nor euer was at Sea; Or, lest I faile;

But for *Eubœa* once; from *Aulis* where

The Greeks, with Tempest driuen, for shore did stere

Their mighty Nauie, gatherd to employ,

For sacred Greece; gainst faire-dame-breeding Troy;

To Chalcis there, I made by Sea my Paſſe;

42. And to the Games of great *Amphidamas*;

Where many afore-studied Exercise,

Was instituted, with excitefull prise,

For great-and-good, and able-minded Men:

And where I wonne, at the *Pierean* Pen,

A three-eard Tripod, which I offerd on,

The *Altars* of the Maids of *Helicon*.

40. *Διμὴν ἀτρίων,*
famem auditu
insuauem.

41. *οὐτὶς τί,*
εἴη neque navi-
gandi peritus:

Melancthon in
this free con-

fession of his
vnskilfulnesse
in what he in-

tended to teach,

gives this

Note; *Remo-*

net à se repa-

hensionem ob

imperitiam *Hic*

videmus, εὐρίστη,

Primo v'urpa-

tum fuisse, cum

laude, pro docere

et tradere ali-

quid eruditum

pro alijs.

42. *Ἀμφιδάμας,*

King of *Eubœa*, was slaine in Battell, against the *Erythraei*. At whose Funerals,

his sonnes instituted Games. And from hence *Melancthon* gathers; by that time in which the King

died; *Hesiod* then living; that *Homer* liued a hundred yeares before him. And so could not be

the Man, from whom our Author is affirmed by some Historians to winne the prise, hee now

speakes of.

Where

Where first their loues initiated me,
 In skill of their vnworldly Harmony.
 But no more practise haue my trauailes swet,
 In many-a-naile-composed ships; and yet,
 Ile sing what *Iones* Minde will suggest in mine,
 Whole daughters taught my verse the rage diuine.

Fifty daies after Heauens conuerted heare,
 When Summers land-works are dissolu'd with sweat;
 Then growes the nauigable season fit:
 For then no stormes rise, that thy saile may split,
 Nor spoile thy sailers. If the God that swaies
 Th'earth-shaking *Trident*, doe not ouerpaise,
 With any counsaile, before hand decreed,
 The seasons naturall grace, to thy good speed;
 Nor *Ioue* consent with his reuengefull will;
 In whom are fixt the bounds of good and ill.
 But in the vsuall temper of the yeare,
 Easie to iudge of, and distinguish cleare,
 Are both the windes, and seas; none rude, none crosse,
 Nor mis-affected with the loue of losse.
 And therefore put to sea; trust euen the winde
 Then, with thy swift ship; but when thou shalt finde
 Fit freight for her; as fitly stowe it strait;
 And all haste home make. For no new wine waite,
 Nor aged Autumnes showres; nor winters falls,
 Then fast approaching; Nor the noisome gales,
 The humorous South breathes, that incense the seas;
 42. And raise together in one series
Iones Autumne dashes, that come smoking downe,
 And with his roughest brows make th'Ocean frowne.

But there's another season for the seas,
 That in the first spring others choices please;
 When, looke how much the Crowe takes at a stride,
 So much, put forth, the yong leafe is descride
 On Fig-tree tops. But then the gulls so fall,
 That oft the sea becomes imperviall.
 And yet this vernall season many vse,
 For sea affaires; which yet, I would not chuse;
 Nor giues it my minde any gratefull taste,
 Since then steales out so many a raugenous blast;

42. *quapronis,*
caelestem imbrē
secutus; ioren-
ding a follow-
ing of those
things quae se-
rie quadam con-
tinua se sequun-
tur.

Nor:

Nor, but with much skath thou canst scape thy bane,
Which yet, Mens greedy follies dare maintaine;
Mony is soule to miserable Men:

And to it many Men their soules bequeath,
To dy in darke-seas is a dreadfull death.

All this I charge thee, need to note no more;

Nor in one vessell venture all thy store;

But most part leaue out, and impose the lesse;

For tis a wretched thing to indure distresse

Incurr'd at sea. And, tis as ill, ashore

To vse aduentures, courtoous of more

Than safety warrants; As, vpon thy Waine

To lay on more load than it can sustaine,

For then, thy Axle breakes, thy goods diminish,

And Thrifts meane meanes in violent Auice vanish,

The Meane obseru'd, makes an exceeding Fate,

Occasion tooke at all times, equals Fate.

Thy selfe, if well in yeares; thy wife take home,

Not much past thirtie; nor haue much to come:

But being yong thy selfe; Nuptials that sease,

The times best season in their acts are these:

43. At fourteene yeeres a woman growen mature,

At fiftene, wed her; and best meanes inure,

To marry her a Maid; to teach her then,

Respect to thee, and chastnes to other men.

44. In chiefe chuse one, whose life is neere thee bred,

That her condition circularly weighd,

(And that with care too) in thy neighbours eies,

Thou wedd'st not, for a Maide, their mockeries.

No purchase passes a good wife, no losse

Is, than a bad wife, a more curst crosse,

45. That must a gossip be at euery feast;

And priuate cates provide too for her guest;

And beare her husband ne're so bolde a breast,

46. Without a fire, burnes in him euen to rage,

And in his youth poures grieve on him in age.

43. *Πολύξ*,
Pollux ex-
pounds this
word, which is
usually taken

for foure;
fourteen. Plato
and Aristotle
appoint the
best time of
womens mari-
ages at eight-
teene.

44. *ἡ γυνὴ κατὰ τὴν οἰκίαν*,
qua prope se ha-
bitat. His coun-
sell is, to marry
a maid bred
neere a man,
whose bree-
ding and beha-
viour he hath
still taken into

note. Counsell of gold, but not respected in this horne age 46. *ἡ γυνὴ κατὰ τὴν οἰκίαν*, *Torres sine fide et corda*
senectus tradit. ἡ γυνὴ κατὰ τὴν οἰκίαν, *senectus ante tempus adueniens*, which place Boetius imitates in his booke
de consolatione in this distich: *Intempestiuū funduntur vertice cani, et dolor atatem in se inesse suam.*

The

THE GEORGICKS,

33

47. The Gods forewarnings, and pursuits of Men;
Of impious liues, with vnauoided paine;
Their sight, their rule of all, their loue, their feare,

48. Watching, and sitting vp, giue all thy care.

Giue neuer to thy friend an euen respect,

49. With thy borne brother ; for, in his neglect,
Thy selfe thou touchest first, with that defect.

If thou shalt take thy friend with an offence,
By word, or deed; twice onely, try what sense
He hath of thy abuse, by making plaine
The wrong he did thee : and if then againe
He will turne friend, confesse, and pay all paine
Due for his forfait; take him into grace:
The shamelesse Man shifts friends still with his place.
But keepethou friends, forgieue, and so conuert,
That not thy looke may reprehend thy heart.

Be not a common host for guests, nor one
That can abide the kinde receipt of none.
Consort none ill, though rais'd to any state;
Nor leaue one good; though n'ere so ruinate.
Abhor all taking pleasure to vpbraid
A forlorne *Pouertie*, which God hath laid
On any Man, in so seuer a kinde,
As quite disheartens, and dissolues his Minde.
Amongst Men on the earth there neuer sprung
An ampler treasure than a sparing tongue.
Which yet, most grace gaines, when it sings the Meane,
Ill-speakers euer heare as ill againe.
Make not thy selfe at any publique feast,
A troublesome or ouerturibus guest.
Tis common cheare, nor touches thee at all;
Besides, thy grace is much; thy cost is small.
Doe not thy tongues grace the disgrace to lie,
Nor mend a true-spoke Minde with policie;
But all things vse with first simplicitie.

To *Love*, nor no God poure out morning wine,
With vnwashit hands: for, knowe, the powres diuine
Avert their eares, and prayers impure reject.

Put not thy vrine out, with face erect
Against the sun, but sitting let it fall,

F.

33,
In God sight
hes insight, and
gouernment in
all things, and
his iust indig-
nation against
the impious;
In man, respect
to the feare of
God, and his
reuerence. Mel.

48. *requiritur*
regulus in
his positu.

49. *psal.*

This precept of
preseruing a
mans owne
brother to his
friend, is full of
humanitie, and
fauours the true
tast of a true-
borne Man.
The neglect of
which in these
daies, shewes
children either
utterly miste-
gotten, or got
by vnnatural
fathers; of who
children must
tast, in disposi-
tion, as a poi-
son of degene-
racie, poured
into the bott,
& a iust plague
for both.

Or

*50. pnd' arduus
 meque contra so-
 lem versus. e-
 rectus m'ito. He
 would haue no
 contempt a-
 gainst the sun;
 either directly,
 or allegorically
 intending by
 the sun, great &
 reuerend men:
 against whom,
 nihil proteruē, et
 irreuerenter a-
 gendum, If in
 the plain sense;
 which he
 makes serious,
 he would not
 haue a Man
 make water
 turning pur-
 posely against
 the sun, nor
 standing, but
 sitting, as at
 this day euen a-
 mongst the
 rude Turkes it
 is abhorred,
 Quibus religio-
 sum est vi se-
 dentes mingant,
 et ingens flagiti-
 um designari
 credunt si qui in
 publico cacaret
 aut mingaret.
 51. pnd' asora,
 Melancthon ex-
 pounds this
 place a congressu uxoris ne facta accedas. whom I haue followed, duqueque, signifies here infans, et
 uaque funebre epulum. 52. pnd' are p'razaio, hee saies a man must not pare his nailes at the Table, in
 which our reuerend Author is so respectfull and morall in his setting downe, that hee nameth not
 nailes, but calls what is to be pared away aw secum, or aridum, and the naile it selfe xump, p'razaio
 because it is still growing, hee calls likewise the hand aridum, quia in quibus nailes diffunduntur, p'razaio
 it puts out five fingers, like branches.*

Or turne thee to some vndiscouering wall,
 And after the great Sunne is in descent,
 Remember, till he greet the *Orient*,
 That, in way, or without, thou still forbear.
 Nor ope thy nakednes while thou art there.
 The nights the Gods are, and the Godly Man,
 And wise will shun by all meanes to prophane
 51. The Gods appropriates. Make no accesse
 (Thy wife new left) to sacred mysteries;
 Or coming from an ominous funerall feast;
 But from a banquet that the Gods haue blest
 In Men whose spirits are fro likely inclinde;
 Performe those rights that propagate thy kinde.
 Neuer, the faire waues of eternall floods,
 Passe with thy feet, but first inuoke the Gods;
 Thine eies cast on their streames, Which those that wade,
 (Their hands vnwasht) those Deities inuade
 With future plagues: and euen then angrie are.
 52. Of thy five branches, see thou neuer pare
 The dry from off the greene, at solemne feasts:
 Nor on the quaffing Mazers of thy guests
 Bestow the boawle vowd, to the powres diuine;
 For harmefull fate is swallow'd with the wine.
 When thou hast once begun to build a house,
 Leau't not vnfinisht, lest the Ominous,
 Ill-spoken Crowe, encounter thee abroad,
 And from her bow, thy meanes outgone, explode.
 From three-foot pots of meat, set on the fire
 To serue thy house; serue not thy taste desire
 With rauine of the Meate, till on the borde
 Thou seest it set and sacrifice afforde.
 Not if thou wash first, and the Gods wouldst please
 With that respect to them: for euen for these,
 Paines are imposde, being all Impieties.

On tombe-stones, or fixt seats no boy permit,
(That's growne to twelue yeares ould) to idlie sit;
Fortis not good, but makes a slothfull man.

In bath's whose waters women first began
To wash their bodies in, should bathe no Men.
For, in their time, euen these parts haue their paine
Griuous enough. If any homely place,
Syluane, or other, thou see'st vowd to grace
Of any God, by fire made for the weale
Of any poore soule, mou'd with simplēst zeale;
Mock not the mysteries: for God disdaines
Those impious parts, and paies them certaine paines.

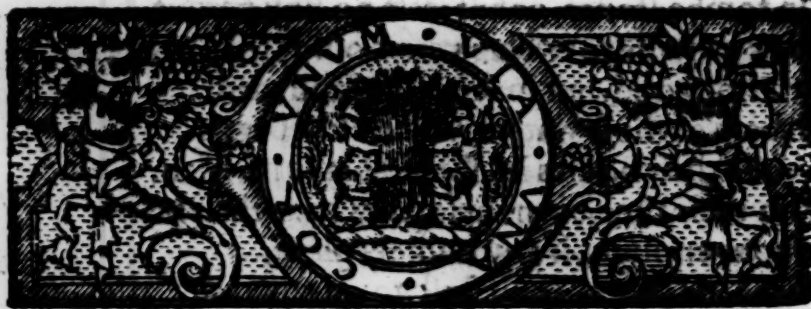
Neuer in channels of those streames that pay
The Ocean tribute, giue thy vrine way;
Nor into (r) fountaines: but past all neglect,
Seg thou auoid it: for the graue respect
Giuen to these secrets, meetes with blest effect.

53. Do this, and flie the peoples bitter fame,
For Fame is ill: tis light and rais'd like flame;
The burthen heauie yet, and hard to cast.
No fame doth wholly perish, when her blast
Echo resounds in all the peoples cries,
For she her selfe, is of the Deities.

The end of the second Booke of works.

(r) *Hi recte in
fontes imminge-
re dicuntur, qui
sacram doctrinā
commaculant.
§ 3. dicitur,
grauem et terri-
bilem famam
he aduiceth a
man to auoid.
Intending with
deteruing a
good and ho-
nest fame a-
mongst men,
which knowne
to him selfe im-
partially, and
betwixt God &
him; euery
worthy man
should despise
the contrary
conceit of the
world. Accord-
ing to that of
Quintilian
writing to Se-
neca, affirming
he cared no
more what the
misjudging
world vented a-
gainst him,
quā de ventre
redditi crepitans.*

F2



HESIODS BOOKE OF DAYES.

*I. exordium,
diligens inspecti-
one digero, seu
feceris & alio.
He begins
with the last
day of the
Moneth, which
he names not
a day of any
good, or bad
influence; but
being (as
were) their
Terme Day;
in which their
business in*



He Daies, that for thy workes, are Good, or Ill,
According to the Influence, they instill;
Of Ioue with all care, learne, and giue them then,
(For their discharge) in precept to thy Men.

The thirtieth Day of euery Moneth, is best

1. With diligent inspection, to digest
The next Moneths workes; and part thy house-hould foods:
That being the Day, when all litigious Goods,
Are iustly sentenc't, by the peoples voyces.
And till that Daie, next Moneth, giue these Daies choyses;
For they are markt out, by most-knowing Ioue.
2. First, the first Day, in which the Moone doth mooue,
With radiance renu'd. And then, the fourth,
The seuenth Day, next; being first in sacred worth:
For that Day, did Latona bring to light,
3. The gould-sword-wearing Sun. Next then the eighth,

Lawe was attended: And that, not lasting all the Day; He aduise to spend the rest of it, in disposing the next Moneths labours. Of the rest, hee makes difference; shewing which are infortunate, and which auspicious; and are so farre to be obserued, as naturall cause is to be given for them; for it were malice, not to ascribe Reason to Nature; or to make that Reason so farre above vs, that we cannot know by it, what is daily in vs with vs; all beeing for our cause created of God: And therefore the differences of Daies, arise in some part from the Aspects; *quibus Luna intuetur solem. Nam quadrati aspectus ciuit pugnam Natura cum morbo.* 2. *quatuor sunt, primum Nouissimum;* which he calls sacred; *nam omnia initia sacra.* The fourth likewise, hee calls sacred, *quia eo die prodit a coitu Luna, primumque tum conspicitur.* 3. *et deinde,* The second, and fift day, let p. 112. and 113; *ut medys;* he comes to the eighth, & ninth, which in their encreasing he tearms truly profitable; *Nam humores alit crescentia Luna.*

And

And ninth, are Good; being both, Daies that retaine
The Moones prime strength, & instruct the works of Men.

4. The leauenth, and twelfth, are likewise both Good Daies;

The twelfth yet, farre exceeds, the leuents repaire;

For that Day hangs the Spinner in the Aire;

And weaves her web vp. So the Spinster, all

Her Rock then ends, expoling it to sale.

So Earth's third Huswife, the ingenious Ant,

On that Day ends her Mole-hills cure of want.

The Day her selfe, in their example then,

Tasking her fire, and bounds her length to Men.

The thirteenth Day, take care thou sowe no seed;

To plant yet, tis a Day of speciall speed.

The sixteenth Day, Plants set, prooue fruitlesse still;

To get a Sonne tis good, a Daughter ill.

5. Nor good to get, nor giue in Nuptials;

Nor in the sixt Day, any Influence falls,

To fashion her begetting Confluence.

But to geld Kids, and Lambs, and Sheep-coats fence;

It is a Day of much beneuolence:

To get a Sonne, it good effects affords;

6. And loues to cut ones heart, with bitter words.

And yet it likes faire speeches too, and lies;

And whispering out detraictive obloquies.

The eight, the bellowing Bullock lib, and Gote;

The twelfth, the labouring Mule; but if of note,

7. For wisdom, and to make a ludge of Lawes;

To estimate, and arbitrate a Cause,

Thou wouldst a Sonne get, the great twentieth Day,

Confort thy wife, when full the Morns broad Ray,

Shines through thy windowes: for that Day is fit,

To forme a great, and honourable wit.

The tenth is likewise good, to get a Son;

8. Fourteenth a Daughter; then lay hand vpon

The Colt, the Mule, and horne-retorted Stere;

And fore-bit Mastiffe; and their forces rere,

cause it is the last, *canor pueror*, which is of the middle Decad of the Moneth; *diebus trouphioris*, or daies of the dying moone immediately following. 8. *tristis*. The fourteenth is good to get a Daughter; because the Moone then abounds in humours; and her light is more gelid & cold; her heat more temperate. And therefore he saies, tis good likewise, to tame Beasts in, since then, by the abundance of humours, they are made more gentle, & consequently, easier tamed.

To

3. *indus*,
The tenth let
passe; the ele-
uenth, and
twelfth, be prai-
ses diuersely;
because the
Moone be-
holdes the
Sunne then in
a triangular
aspect; which
is euer called
beneuolent.

5. *cur' apparet*,
neque nuptijs
trudendis. The
sixteenth Day,
he saies, is nei-
ther good to
get a Daugh-
ter, nor to wed
her; *quia a*
plenilunio capis
iam humor defi-
ciere. He saies,
tis good to get
a Sonne in, nam
ex humido semi-
ne facta nelli: ex
ficcioris, puelli
nascuntur.

6. *nuptijs*,
eor alius scim-
dens.
7. *tristis quia*,
prudentem v. r. m
lud cem, seu
Arbitrum quod
eos gnatos esse
oporteat rei de
qua agitur; He
calls it the great
Twentieth, be-

9. *types*,
He calls this
day so banefull;
because of the
opposition of
Sunne and the
Moone; and
the time then
being, that is,
between the
old and new
Moone; are
hurtfull for
bodies, such as
labour with
cholericke disea-
ses; most lat-
guish then;
Thole with
Phlegmatick
contrary.

10. *types*,
He warnes
Men to fle all
fift Daies; that
is, the fift, the
the fifteenth;
and the five &
twentieth; be-
cause all venge-
full spirits he
affirmes then
to be most bu-
sie with Men.

11. The feue-
teenth day, he
thinketh best to
vianow, or
dight Corne
a *plenilunio*, be-
cause about
that time, winds
are stirred vp,

and the Aire is drier. 12. *types*, *prima noua*. That is, from the beginniog of the Moneth; he calls
harmeleffe; *propter geminum aspectum, cum sol abest a signis*. 13. *Proverb. nullus dies omnino malus*.
14. *types*, Hee saies, few obserue the differences of daies; and as few know, or make any dif-
ference betwixt one day and another.

To vsefull seruices. Be carefull then,

9. The foure and twentieth Day, (the bane of Men,
Hurling amongst them) to make safe thy State;

For tis a Day, of Death insatiate.

The fourth Day, celebrate thy Nuptiall feast,

All Birds obseru'd, that fit a Bridall best.

10. All fift Daies, to effect affaires in, fle;

Being all of harsh and horrid qualitie.

For then, all vengefull spirits walke their Round,

And haunt Men like their hand-maids; to confound

Their faithles peace; whose plague *Contention* got.

The seuenteenth Day, what *Ceres* did allot

Thy Barnes in Haruest (since then *view'd* with care)

11. Vpon a smooth floore; let the *winnow*,

Dight, and expose, to the opposed Gale.

Then, let thy Forrest-feller, cut thee all

Thy Chamber fuell; and the numerous parts

Of Nauall timber, apt for Ship-wrights Arts.

The foure and twentieth Day, begin to close

12. Thy Ships of leake. The ninth Day neuer blowes

Least ill at all on Men; The nineteenth Day,

Yeelds (after Noone yet) a more gentle Ray;

Auspicious, both to plant, and generate

13. Both Sonnes and Daughters; ill to no estate.

But the thrice ninth Daies Goodnes, few Men know;

Being best Day of the whole Moneth, to make flow

Both wine, and Corne-tuns; and to curb the force

Of Mules and Oxen and the swift-hou'd Horse.

14. And then, the well-built Ship lanch. But few men

Know truth in any thing. Or where, or when

To doe, or order, what they must doe, needs;

Daies differencing, with no more care than deeds.

The twice seuenth Day (for sacred worth) exceeds.

But few Men, when the twentieth Day is past,

Which is the best Day (while the Morne doth last

In her increasing power ; though after Noone,
 15. Her grace growes faint) approue, or end that Moone,
 16. With any Care ; Mans life, most pris'd, is least:
 Though lengthlesse ; spent as endles. Fowle and Beast
 Farre passing it, for Date. For all the store
 Of yeares, Man boasts ; the prating *Crowe* hath more,
 By thrice three liues. The long-liu'd *Stagge*, foure parts,
 Exceeds the *Crowes* Time ; the *Rauens* Age ; the *Harts*,
 Triples in durance ; all the *Rauens* long Date,
 The *Phoenix*, ninefolde doth reduplicate.
 Yet *Nymphs* (the blest seed of the Thunderer)
 Ten liues out-last the *Phoenix*. But preferre
 Good life, to long life ; and obserue these Daies,
 That must direct it ; being to all Mens waies
 17. Of excellent conduct. All the rest but sound's,
 That follow falls ; meere vaine and haue no grounds :
 But, one doth one Day praise ; another, other ;
 Few knowing the truth. This Day becomes a Mother ;
 The next, a Step-dame. But, be Man still one ;
 That Man a happy Angell waites vpon ;
 Makes rich, and blessed, that through all these Daies
 Is knowingly emploid. In all his waies,
 (Betwixt him and the Gods) goes still vnblam'd.
 All their forewarnings, and suggestions fram'd,
 To their obedience ; being directly view'd :
 All Good endeaour'd, and all Illeschew'd.

15. Hesides,
 few approue
 those daies, be-
 cause these
 cause most
 change of
 tempests, and
 Mens bodies, in
 the beginning
 of the last quar-
 ter.

16. All this,
 and the liues of
 Fowles, is cited
 out of this Au-
 thor by *Pla-
 tarch* ; not be-
 ing extant in
 the common
 Copie.

17. *ut si per
 nuntius,
 Et ha quidem
 dies hominibus
 sunt magno
 commodo.*

The Epilogue
 of the Teachers
 in all Daies is
 to be considerd
 what Religion
 commands, &
 then what ri-
 seth out of na-
 turall Causes.

*The end of Hesiods Works,
 and Daies.*